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Reprinted by popular request—

Something for the Parents on Pupils' Home Study

by REVEREND EDWARD P. DUNNE, O.P.

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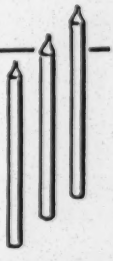

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THE UNIVERSITY AND OUR LADY'S SHRINE

A few years before the scourge of World War I lashed across the prostrate back of the Old World and destroyed ruthlessly many churches which for centuries had stood as visible marks of the religious love and devotion of peoples, there had begun to stir in the hearts of some Americans, and especially in Bishop Thomas J. Shahan, Fourth Rector of The Catholic University of America, the burning desire that there be in the nation's capital a great church —a sermon in stone to speak mightily of the glory of God and His Blessed Mother.

The Bishop in the Report of the Rector, Sept. 30, 1910, made confident reference to the Catholic generosity which in the future will build "on these grounds the glorious temple that will one day be the honor of all the arts and an incomparable mouthpiece of religion."

Three years later this distinguished scholar whose optimism and foresight were so remarkable, as now viewed in the light of history (his own specialty), wrote:

> During the year a movement arose to provide . . . a suitable church in honor of the Immaculate Conception. It is proposed to collect the necessary means with the aid of the Catholic women of the United States chiefly by means of small subscriptions. . . . If the generosity of the faithful be encouraged there is good reason to believe that a beautiful memorial of Catholic devotion to Our Blessed Mother can be raised within a reasonable time.

James Cardinal Gibbons laid the project before St. Pius X in 1914. In a special audience granted to Bishop Shahan, the Supreme Pontiff made a generous donation to the Shrine, stating he owed so much to the Immaculate Conception that he had both the right and duty to further her honor and glory before the world.

On July 8, 1914, the eleventh and final year of his Pontificate, St. Pius X wrote to Cardinal Gibbons:

> We have been informed that they [many pious Catholic women] have created an association for the collection of funds to build . . . a Church which shall foster the piety of the youthful students and meet

the spiritual needs of the vicinity. How highly We esteem this project We need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the Republic. Both Church and State are, indeed, deeply indebted to those who guide the youthful mind at an early age to the places where it may be more fully and efficaciously imbued with that holy fear of God which is the beginning of wisdom.

It is most desirable, therefore, that all Catholics should promptly and generously contribute toward the happy completion of this Church, which so many praiseworthy Catholic women have undertaken. In this way will arise a masterpiece of religious architecture which will lift heavenward the mind of every student who enters it, make him thirst for wisdom from above, fill his heart with the same, and preserve it religiously while he lives.

May these holy prayers be heard through the Immaculate Mother of God, in whose honor it has been decided to build this Church, and may her motherly eyes watch day and night over the Catholic University at Washington . . .

In the Rector's Report which appeared subsequent to this Apostolic Letter we catch again the buoyant surge of Bishop Shahan's hope:

The National Shrine of the Immaculate Conception is enlisting much sympathy from the Catholic women of the United States . . . the outlook is excellent for the eventual completion of the great edifice. Our late Holy Father, Pius X, gave the Rector a beautiful Apostolic Letter in favor of the new Church, and himself contributed $400.00 . . .

The Rector's Report for 1915 carried the following:

There is a wide-spread sympathy with the movement on the part of our Catholic women, who seem to take most kindly to this noble movement in honor of Our Blessed Mother . . . We . . . look forward to beginning the crypt or basement in the near future. . . . We should soon be in possession of a real Church, while the great work of the overhead Church would be notably aided by this partial construction. The religious needs of our students could then be cared for in a worthy and satisfactory manner, while the numerous visitors to the University would easily find their way to the sublime and holy center of the University's life.

In 1916 he wrote:

On all sides there appear sympathy and affection for a beautiful religious monument in honor of the Immaculate Conception of Our

Blessed Mother . . . It is not easy to imagine any single edifice which would more rapidly promote the success of the University than this noble and beautiful Church, once it were thrown open to public worship.

And in 1917—"The generosity of the Catholic faithful has not failed us during the year in the matter of our new Church . . . It is highly desirable that we begin the erection of this edifice at the earliest opportunity."

The Trustees of the University, on Nov. 20, 1918, issued their first formal document in favor of the Shrine. They appealed to the Catholic people "to join with them in the erection of a memorial monument of thanksgiving at the National Shrine on the grounds of the Catholic University." The Shrine was to be in thanksgiving for the victory in the cause of justice, freedom, and civilization, and in honor of Mary Immaculate, heavenly patroness of the Church in the United States.

As St. Pius X by Apostolic Letter had given approval for the Shrine, so in April 1919, his successor, Benedict XV, wrote to the American Episcopate a Letter urging, with fatherly insistence, that the Bishops and faithful complete at an early date this great religious monument.

The Vicar of Christ on that occasion said:

We, too, have always hoped that at the earliest possible date there would be built in the National Capital of the great Republic a temple worthy of the Celestial Patroness of all America, and that all the sooner because, under the special patronage of Mary Immaculate, your University has already attained a high degree of prosperity. The University, We trust, will be the attractive center about which will gather all who love the teachings of Catholicism: similarly, We hope that to this great Church as to their own special sanctuary will come in ever greater numbers, moved by religion and piety, not only the students of the University, actual and prospective, but also the Catholic people of the whole United States. O may the day soon dawn when you, Venerable Brethren, will rejoice at the completion of so grand an undertaking! Let the good work be pushed rapidly to completion . . .

Fulfilling the wishes of Benedict XV that the Shrine be begun as soon as possible, the Trustees of the University, September 1919, voted to commence the work. They confided the work of the Shrine to a Committee of their members, of which Archbishop Dougherty of Philadelphia was appointed Chairman. The other members of the

Committee were: Bishop Shahan, Bishop Canevin of Pittsburgh, Mr. Walter George Smith and Mr. James J. Ryan.

In his Apostolic Letter of 1914, St. Pius X had affirmed that the Shrine would arise as "a masterpiece of religious architecture which will lift heavenward the mind of every student who enters it, make him thirsty for wisdom from above, fill his heart with the same, and preserve it religiously while he lives."

Today, forty-five years after, this new architectural jewel—the Shrine—has been set in Mary's crown. To her, our Patroness, the Catholics of the United States offer this magnificent edifice wrought of vision, hope, prayer, science, art, skill, and toil. May it crown Our Blessed Mother's fair brow in the same noble tradition in which the heroic pioneer missionaries who labored from Florida to Alaska gave her precious name to so many American mountains, rivers, lakes, bays, and towns.

Together, under God's beneficent Providence, stand now and for the years to come, Shrine and University, appropriately symbolizing the union of piety and learning. His Holiness, Pius XI, on April 25, 1922, clearly emphasized this in a letter to the Cardinals, Archbishops and Bishops of the United States:

> . . . It is essential that youth when they study should be kindled with ardor for knowledge and piety alike, especially by devotion to the great Mother of God, who is the Seat of Wisdom and the Source of Piety, and therefore the American Bishops, Protectors of the University in Washington, have formed the excellent design of building on its grounds the National Shrine of the Immaculate Conception. For it is fitting that side by side with the temple of knowledge should stand the house of prayer because "godliness is profitable to all things" and "knowledge without piety puffed up." For this reason We, like our Predecessors of happy memory Pius X and Benedict XV, cherish with fatherly affection both the University and the newly planned Shrine; and We pray that this great work may soon be brought to completion so that from it as from the seat of her loving kindness the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation.

As the warmth of the afternoon sun caresses the West Wall of the Shrine, now a blessed reality, one beholds the theme *Charity*—expounded by fourteen inscriptions from Sacred Scripture, illustrated by eight tympana, exemplified by fourteen figures of the saints particularly renowned for their love of God and fellow man.

The University student looking at the Shrine bright with the morning light sees the East Wall of the resplendent structure with its theme of *Faith*. This motif is developed by fourteen scriptural quotations, eight symbols, eight tympana, and by sixteen figures of doctors and teachers of the Church.

At the Apex of the East Transept Gable is the Seal of the University with its motto: "God is my Light," and with the crescent representing Mary, Patroness of the University.

Students and faculty, friends and supporters of the University, rejoice that, thanks to the vision and optimism of Bishop Shahan, whose mortal remains now rest within its walls, to the efforts and generosity of the Trustees of the University, the Cardinals, Archbishops and Bishops, and of the priests, religious and faithful, the Shrine now lifts high its dome and tower alongside the University —a providentially felicitous union symbolizing that union of piety and learning which is the abiding hallmark of Christian wisdom.

WILLIAM J. MCDONALD

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THE SACRAMENTALS OF THE CHURCH

Amid unquestionably laudable interest in the Mass and the Sacraments, sight of the sacramentals should not be lost. Pope Pius XII has written: "Hence not only should we cherish the sacraments with which Holy Mother Church sustains our life, the solemn ceremonies she offers for our solace and our joy, the sacred chant and liturgy by which she lifts our souls up to heaven, but *the sacramentals* too and all those exercises of piety which she uses to console the hearts of the faithful and gently to imbue them with the Spirit of Christ."[1]

The Code of Canon Law tells us that "sacramentals are things or actions which the Church, in some imitation of the sacraments, is accustomed to employ in order to obtain effects, especially spiritual effects, from her impetration."[2]

The key that will exploit this definition is the phrase "in some imitation of the sacraments." That phrase makes it evident that the sacramentals are to be understood by analogy to the sacraments themselves, just as a couple's engagement is to be understood by analogy to marriage.

The sacraments are simultaneously things that God applies to man and things that man uses in token of homage to God. That is why St. Thomas deals twice with them in his *Summa theologica.*[3] The first-named aspect undergoes treatment in the Third Part of the *Summa theologica.* In that context they appear as instrumental efficient causes, tools of Christ. But the second-named aspect—their use by us in external worship—appears in the *Secunda-Secundae,* that is, in the section on the supernatural virtue of Religion. The positive side, it is true, of this second aspect is combined with the exposé in the Third Part. St. Thomas serves notice of that in a prologue.[4] His reason is evidently pedagogical, for he mentions in his prologue to the entire *Summa theologica* that "frequent repetition begets weariness and confusion in the minds of listeners." But

[1] *Mystici Corporis Christi,* NCWC translation, n. 90.
[2] *Can.,* 1144.
[3] In the *Summa theologica,* III[a], qq. 60 ff. and in II[a]-II[ae], qq. 60 ff.
[4] Cf. II[a]-II[ae], q. 89.

he does treat in the *Secunda-Secundae* the negative side—irreverence superstition, simony.[5]

Besides these two *loci,* another rich lode for understanding sacramentals is St. Thomas' section in the *Summa theologica* on the Old Law, specifically ceremonial precepts of that dispensation.[6]

Let us begin with the fact that God uses the sacraments as instrumental efficient causes—"special instruments," writes Pope Pius XII, "by which men participate in the supernatural life."[7]

"Efficient causes can be divided," St. Thomas says, "in two ways. One way is from the standpoint of the *effect.* That is, into a disposing cause which causes a disposition toward the ultimate form, and a perfecting cause which introduces the ultimate perfection. . . ."[8] In this case the "ultimate form" or "ultimate perfection" is justification. Justification, of course, involves removal of original or mortal sin together with the acquiring of sanctifying grace.

St. Thomas classifies sacramentals as disposing causes. An objection states that "the sprinkling of holy water, the consecration of an altar and such like are signs of a holy thing (sanctifying grace) and yet are not called sacraments." And to that he replies: "A thing is named from its end and completion. Now, a disposition is not an end whereas perfection is. For this reason those things that signify a disposition toward holiness are not called sacraments."[9]

Canon Law appears to challenge this conclusion but truly does not. Canon 1149 allows certain sacramentals to be applied to non-Catholics to obtain the gift of Faith for them. St. Blaise's blessing is a good example. But is not Faith "an ultimate form" and "an ultimate perfection"?

Yes, it is. But sacramentals cause their effects, as Canon 1144 states, "from her (the Church's) impetration." As Pope Pius XII writes, "if one considers that action of the unspotted spouse of Jesus Christ by which she adorns with prayers and sacred ceremonies the Eucharistic Sacrifice and the Sacraments, or if one speaks of the 'Sacramentals' and the other rites which were insti-

[5] Cf. II[a]-II[ae], qq. 92-100.
[6] Cf. I[a]-II[ae], qq. 101 ff.
[7] Cf. *Mediator Dei,* Paulist Press translation.
[8] *In IV Sent.,* d. 1, q. 1, art. 4, qu. 1.
[9] III[a], q. 60, art. 2, ad 3.

tuted by the ecclesiastical hierarchy, then the efficacy is derived rather *'ex opere operantis ecclesiae'* in so far as she is holy and works in the most intimate union with her Head."[10]

To cause by way of impetration, by prayer, is to cause morally. Moral causes do not physically produce the desired effect. They simply influence the will of the physical cause which produces the desired effect. For this reason moral causes can be called dispositive causes only. Thus the objection based on Canon 1149 falls.

Accordingly, it appears that while sacraments are perfecting causes of justification, sacramentals are its dispositive causes.

A dispositive cause involves the notion of *"removens prohibens."* That is to say, its function is to remove whatever blocks the entrance of "an ultimate form, an ultimate perfection." That is why St. Thomas says: "The sacraments of the New Law have their effect in conferring grace by which the disease [against which the sacrament is ordered] is perfectly cured. But sacramentals have their effect in removing dispositions contrary to grace or obstacles to grace. Therefore, they will be multiplied according to the diversity of the obstacles. . . ."[11]

The *"prohibens,"* the obstacle which the sacramental is meant to remove, may be the devil in full possession. In the case of an unbaptized person, he is preventing the easy access of sanctifying grace, which the sacrament of baptism will bring. One sacramental exists for the purpose of weakening the grip of the devil. It is exorcism. By it the devil's assault "from within" is dealt with.[12] In this example the sacramental disposes toward sanctifying grace by, as it were, "paving the way."

On the other hand, the *"prohibens"* may be the devil already dislodged but eager to reoccupy the soul. Now the sacramental to be used against the devil's assault "from without" is holy water.[13] Functioning as a sort of outpost, the sacramental here forestalls any dispositions inimical to sanctifying grace. St. Thomas returns to this role of holy water on another occasion. "It must be said," he writes, "that through venial sin a man is not separated from God nor from the sacraments of the Church. For this reason he

[10] *Mediator Dei*, n. 41.
[11] *In IV Sent.*, d. 6, q. 2, art. 3.
[12] Cf. *ibid.*
[13] Cf. *ibid.*

does not need a conferring of new grace nor reconciliation to the Church. On this account it is not necessary that one confess venial sins to a priest. . . . Some sacramental suffices [for this remission], for example, holy water or something like that."[14]

Summing up, we may say that sacramentals are dispositive causes whose function is to remove dispositions inimical to the entrance of sanctifying grace or to the retention of sanctifying grace.

St. Thomas throws more light on the causality of the sacramentals when he asks whether certain sacramentals remit venial sin.[15]

An act of charity, he points out, remits venial sins and the remission is brought about in the will in one of three ways. Some things excite charity only by way of arousing the mind to a consideration of something religious. He cites the penitential beating of one's breast. Or again, he instances the Lord's Prayer, although the Spanish theologian, Bannez, holds that this is a sacramental.

Other things excite reason to a consideration of some point while simultaneously, it is piously believed, the divine power works inwardly to effect an act of charity. In this way, holy water, pontifical blessings and such sacramentals cause remission of venial sin.

Still other things [the sacraments] excite reason to consider them as salutary medicines, the divine power works salvation in them, and also the gift of habitual grace is conferred.[16]

It is clear that, in St. Thomas' view, all three categories excite reason to consider some thing, to be aware of some point or other. That very fact classifies all three categories as *signs,* information providers. But sacraments and sacramentals also cause, whether dispositively or perfectly, what they are signs of.

An interesting confirmation of this distinction appears in St. Thomas' tract on the vices opposed to Religion, the virtue of the worshipful man.

"Something pertains to the worship of God in two ways," he says. "In one way, when something is offered. . . . In another way, when something divine is employed (*assumitur*), as was said above about an oath. Therefore, it pertains to superstition not only when

[14] *In IV Sent.*, d. 17, q. 3, art. 3.
[15] *De Malo*, q. 7, art. 12.
[16] Cf. *ibid.*

a sacrifice is offered to demons through idolatry, but also when somebody employs the help of demons to *do* something or to *know* something. . . ." [17]

Now, resorting to demons in order to know something is one species of sin, divination. But resorting to them to have an effect produced is quite another species, vain observance. It is no surprise to find St. Thomas asking, in the latter question, about the liceity of wearing "sacred words at one's neck" or carrying relics. For him, rabbit's feet, walking around ladders and knocking on wood would be crude caricatures of sacramentals.[18]

At this point, then, we may conclude that Catholic worship consists of the Mass, the sacraments, the sacramentals and certain other information-giving symbolic acts.

What is the division of the sacramentals? How are they to be classified?

In dealing with ceremonial precepts of the Old Law, St. Thomas grouped them all around divine worship, the tools of worship and the worshipper himself.[19] It appears that the sacramentals of the New Law have that same distribution.

Accordingly, the first species of sacramentals cluster about the Mass and the sacraments. This type of sacramental is either antecedent to, or consequent upon, the administration of the sacraments. For example, exorcism precedes Baptism while the nuptial blessing follows after the marriage contract has been entered into.

The second species of sacramentals embraces all those things having what St. Thomas calls "an immediate order," or a direct relationship to worship.[20] Examples would be churches, chalices, rosaries, religious habits, scapulars and medals. These sacramentals result from a so-called constitutive blessing. Objects in this category are always withdrawn from profane use.

The third, and last, species of sacramentals includes objects having what St. Thomas calls a "mediate order," or an indirect relationship, to worship itself. What are these objects? The worshipper and his wordly goods. While the so-called invocative blessing of

[17] Cf. II[a]-II[ae], q. 95.
[18] Cf. II[a]-II[ae], q. 96, art. 4.
[19] Cf. I[a]-II[ae], q. 101, art. 4.
[20] Cf. I[a]-II[ae], q. 101, art. 4, ad 4.

these objects does not withdraw them from profane use, it does benefit the worshipper.

"On account of the sin of man," writes St. Thomas, "the devil gained power over man and over all the things man uses unto his harm. And because there is no meeting of Christ with Belial, whenever anything is sanctified for the divine cult, it is first exorcised. . . . And this is clear in the blessing of water and in the consecration of a temple and in everything of this kind."[21] In the light of that statement, a priest's blessing of food, the St. Blaise blessing, blessings of automobiles, bridges, and other like objects assume real meaning.

It might be objected that the Passion of Christ, in St. Thomas' doctrine, freed man and his goods from the power of the devil. However, that victory must be applied to the worshipper and his goods through the sacraments and sacramentals: in different ways, most certainly: by the sacraments perfectly, by the sacramentals dispositively.

All the sacramentals dispose toward justification (to be obtained or retained). Of course, some sacramentals are more proximate to that end than are others. Surely the sacramentals clustering about the Holy Sacrifice and the sacraments are most closely "in imitation of the sacraments." Next in dignity are the sacramentals having a direct relationship to worship. Sacramentals of the invocative-blessing type bear only an indirect reference to worship and hence take a yet lower position.

The Code of Canon Law directs that the sacraments are to be administered and received with the greatest diligence and reverence.[22] The canon adduces the reasons: they are the chief means provided by Our Lord unto sanctification and salvation.

By analogy will it not also be true that the sacramentals, as secondary means of sanctification and salvation, must also be administered and received with *reverence*? In view of St. Thomas' teaching that they are means of coping with the devil, will they not also be administered and received with *diligence*? St. Paul writes: "For our wrestling is not against flesh and blood, but against the Principalities and Powers, against the world rulers of this darkness,

[21] *In IV Sent.*, d. 6, q. 2, art. 3, ad 1.
[22] Cf. *can.* 731.

against the spiritual forces of wickedness on high. Therefore take up the armor of God that you may be able to resist in the evil day, and stand in all things perfect."[23]

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[23] *Ephes.* 6: 12-13.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for November 1909 is an interesting description of the burial rites in early Christian times, presented in the form of a story. The author of this article, "A Funeral in the Catacombs," is the learned archeologist, Msgr. Anton de Waal. It describes the funeral of a young girl in the Catacomb of St. Calixtus, toward the end of the third century. The author informs us that the committal prayers in the early Church were essentially the same as the prayers now recited for those *in articulo mortis*. ... Fr. John E. Graham, under the title "To Everyone that Hath," writes of missionary activities, developing the theme that to those who employ in full measure their natural abilities God will grant supernatural aids in abundance. Regarding missionary work in America Father Graham says: "As regards the tendency to tone down or minimize the doctrines and practices of Catholicity in order to make them more acceptable —or less harsh and unpalatable—to unbelievers, there can be no greater mistake imaginable. . . . There is one sound and solid principle that should ever guide us in our dealings with non-Catholics, to wit: Never to do or say anything that would lead them to believe that we condone or connive at heresy; or that we look upon their creeds as not so vastly or essentially different from our own.". . . Fr. John R. Fryar, of England, contributes a lengthy article on "Old English Churches and Churchyards," showing the important place accorded to the church and the churchyard in medieval times. He tells us that miracle plays were frequently held in the churches and games in the churchyards. . . . Three more chapters of the clerical novel, "The Blindness of the Reverend Doctor Gray," by Canon Sheehan of Ireland appear in this issue. . . . The Analecta contain a decree of the Sacred Congregation of the Consistory, declaring that the ecclesiastical colleges hitherto subject to the Propaganda (including the North American College in Rome) shall henceforth be subject to the Congregation of the Consistory. . . . Fr. G. Arctander argues in favor of having the liturgical chants which are sung by the choir at High Mass (the Kyrie, Gloria, etc.) rendered in the vernacular. F. J. C.

POPE JOHN'S ENCYCLICAL ON THE PRIESTHOOD

Each of the five Roman Pontiffs who have begun their reigns in our twentieth century has given the Church a highly important document on the Catholic priesthood. St. Pius X started this series when, on Aug. 4, 1908, in the midst of his fight against the heresy of Modernism, he addressed to the clergy throughout the world his exhortation *Haerent animo*. His immediate successor, Pope Benedict XV, issued his encyclical *Humani generis* on June 15, 1917, while the first world war was still in progress. The encyclical *Ad catholici sacerdotii,* which Pope Pius XI considered as the most important of all his pronouncements,[1] appeared on Dec. 20, 1935. And, on Sept. 23, during the Holy Year of 1950, Pope Pius XII published his apostolic exhortation *Menti Nostrae.*

This issue of *The American Ecclesiastical Review* carries, in its *Analecta* section, a complete translation of the latest of these vitally important pontifical pronouncements, the encyclical *Sacerdotii Nostri primordia,* addressed to the Catholic hierarchy by our present gloriously reigning Pontiff, Pope John XXIII, on Aug. 1 of this year.

Every Catholic priest, and particularly every priest engaged in the parochial apostolate, can and should derive immense profit from the content of the *Sacerdotii Nostri primordia.* It brings us directives from the Vicar of Jesus Christ, authoritative teachings and urgent exhortations that point the way towards a successful priestly life, towards the only success which we who are privileged to possess the priesthood can ever know. It is imperative that the priests of our day should be aware of what the *Sacerdotii Nostri primordia* has to say. It is still more imperative that they work to realize these teachings in their own lives.

[1] Less than a month before he died, Pope Pius XI wrote: "We consider that the most important of Our pronouncements is the encyclical *Ad catholici sacerdotii* which is an exposition of Our thought on the exalted dignity of the priesthood. We have ordered that it be read and explained not only to seminarians but to all priests." Veuillot, *The Catholic Priesthood according to the Teaching of the Church: Papal Documents from Pius X to Pius XII* (Westminster, Maryland: The Newman Press, 1958), I, 198.

The doctrine set forth in this encyclical letter can best be appreciated when it is seen in the light of the teachings set forth by the previous twentieth-century Popes in their instructions and exhortations addressed to the priests of the Catholic Church. Actually the *Sacerdotii Nostri primordia* explicitly adverts to and especially recommends the study of the *Haerent animo,* the *Ad catholici sacerdotii,* and the *Menti Nostrae,* as well as Pope Pius XII's two allocutions, the *Si diligis* and the *Magnificate Dominum.*[2] Incidentally, some of the teaching conveyed in Pope Benedict XV's encyclical *Humani generis* is restated in the *Si diligis.*

In this series of pontifical pronouncements on the priesthood, the first and the key document is the exhortation *Haerent animo,* written by St. Pius X. We can gain an awareness of what it meant to its saintly author through these words of the great Cardinal Raphael Merry del Val:

> This exhortation is a wonderful proof of His Holiness' great love for his priests, and he intended that it should be a constant guide, a *Vade mecum,* for them. It was my privilege to be at his side at that time, and I watched him write almost every word of it. He worked at it for three weeks, and amidst his almost crushing occupations he yet found time to read portions of it to me every morning as he was writing it. His purpose was to raise the standards of the Catholic priesthood.[3]

The *Haerent animo* is addressed primarily to priests "who do not show themselves worthy to be taken as models by the Christian people who rightly look to them for a genuine model of Christian virtue."[4] It sets forth the obligation of priestly sanctity, and the absolute need for holiness even in candidates for the priesthood. Then it passes on to the Catholic teaching on the nature of sacerdotal holiness. In this section St. Pius X emphasized the need for

[2] Cf. paragraph 6, in the translation of the *Sacerdotii Nostri primordia* in the *Analecta* section of this number. The translations of the *Haerent animo,* the *Humani generis,* the *Ad catholici sacerdotii,* and the *Menti Nostrae* are found in Veuillot, *op. cit.* The translations of the *Si diligis* and the *Magnificate Dominum* are in *The American Ecclesiastical Review,* CXXXI, 2 (Aug., 1954), 132-37; and CXXXII, 1 (Jan., 1955), 52-63.

[3] "Toward a Holier Priesthood," in *AER,* CXXIX, 5 (Nov., 1953), 290. The article was the hitherto unpublished text of a conference given to the students of the American College in Rome by the Cardinal on Aug. 6, 1921. The text was sent to *AER* by the distinguished historian the Rev. Dr. Robert F. M. McNamara of St. Bernard's Seminary in Rochester, N. Y.

[4] Veuillot, *op. cit.,* I, 53.

self-denial and vigorously rejected the notion that the so-called "active virtues" were sufficient for priestly holiness.[5]

As means for the attainment of the holiness needed by the Catholic priest, the *Haerent animo* stressed constant prayer, daily meditation, spiritual reading, and examination of conscience. In dealing with this last subject, St. Pius X took occasion to warn against neglect of the Sacrament of Penance.

The exhortation then went on to urge the need of three virtues especially, chastity, obedience, and charity. The charity is to manifest itself in an ardent desire for God's glory and in a willingness to benefit those who will be aided by priestly ministration. It is to carry with it an apostolic spirit and a sovereign patience in the face of disappointments. It advised the employment of proper means to the attainment of the increasing of priestly perfection, notably the practice of monthly and annual retreat and membership in pious priestly associations.

Pope Benedict XV's encyclical *Humani generis* is by far the most specialized among the great documents on the priesthood issued by the Roman Pontiffs of the twentieth century. It is concerned essentially with the proper preaching of the word of God, one of the highest privileges and duties of the Catholic priest. Priests today can read with profit the outspoken teaching set down by that great Pontiff over forty-two years ago. Pope Benedict wrote about the status of Catholic preaching in his own time.

> It is a subject, therefore, to which We Ourselves must devote the greatest care and consideration, especially if it appears that preaching is falling short in any way of its original integrity with consequent detriment to its efficacy.
>
> And indeed, Venerable Brethren, this is another grief added to the woes of the present time with which We, more than anyone else, are concerned. For if We consider the number of those who dedicate themselves to preaching the word of God, We find that it surpasses perhaps anything known hitherto. But when We reflect on the condition of public and private morality and of public institutions, We find that contempt and forgetfulness of supernatural realities are everywhere on the increase; there is a gradual departure from the strictness of Christian virtue, and every day sees a return to the shamefulness of pagan life.

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[5] Here St. Pius X referred to Leo XIII's *Testem benevolentiae, Denz.*, 1972. Cf. Veuillot, *op. cit.*, I, 59 f.

The causes of these evils are many and varied; but no one will deny that the failure of ministers of the word to supply adequate remedies for these evils is to be deplored. Has the word of God ceased to be what it was called by the Apostle: "living, effectual and keener than any two-edged sword"?[6] Has long usage blunted the edge of this sword? If it does not exercise its power everywhere, the fault certainly lies with those ministers who do not wield this sword properly. For it cannot be said that the times were more favorable for the Apostles than for us, as though at that epoch there was greater docility to the Gospel or less opposition to the law of God.[7]

Pope Benedict's encyclical *Humani generis* is directed towards the amelioration of this condition. The Holy Father asserted that the encyclical was meant "to restore the preaching of the word of God everywhere to that standard by which it should be guided, in accordance with the command of Christ Our Lord and the statutes of the Church."[8]

The encyclical takes cognizance of the fact that "the causes responsible for deviations in this matter . . . can be reduced to three: a man is appointed to preach who should not, or the function of preaching is performed for a wrong purpose, or in a manner which is incorrect."[9] Thus the body of the *Humani generis* is divided into three sections. The first considers the person of the preacher. The second deals with the purpose of preaching. The third is concerned with the correct exercise of the work of preaching. In this final section St. Paul is held up as the model of preachers.

The first section begins with the curt and vigorous reminder that "According to the teaching of the Council of Trent, the duty of preaching is the principal duty of bishops."[10] And then it proceeds to apply to the ministry of teaching the same basic truth that Pope Pius XII was to apply to the teaching of sacred theology in his allocution *Si diligis*.[11] Pope Benedict took cognizance of the fact that "even though preaching is a personal obligation of bishops, their many pre-occupations in the administration of their Churches make it impossible for them to discharge this function personally

[6] Cf. *Heb.*, 4:12.
[7] Veuillot, *op. cit.*, I, 103 f.
[8] *Ibid.*, I, 104.
[9] *Ibid.*
[10] *Ibid.*
[11] Cf. *AER*, CXXXI, 2 (Aug., 1954), 133 f.

at all times and in every place, and so it is necessary for them to have recourse to others in order to satisfy this obligation."[12] He then insists that "no one may assume the function of preaching simply on his own initiative; to exercise this ministry everyone needs a lawful mission, and that can be given only by the bishop."[13] The remainder of the first part of the *Humani generis* is given over to instructions showing how bishops are to choose the proper men to aid them in their preaching mission.

The second section of this great encyclical letter inculcates the basic truth that "Those who are engaged in preaching must, therefore, strive both to spread the light of the truth revealed by God and to stir up and nourish the supernatural life in their listeners."[14] Here Pope Benedict most sternly reproves those unfortunate men who presume to use the preaching ministry as an instrument for the gaining of reputations for themselves or as a means of temporal profit. He insists upon the bishop's duty immediately to remove from the work of preaching anyone who has been found prostituting the ministry of the word of God in any such way.

The third and final section of the *Humani generis* is given over to the consideration of the preparation for the preaching mission, the topics to be dealt with in sermons, and the way in which sermons are to be preached. The preparation indicated and ordered by Pope Benedict includes both rigorous study and the cultivation of the proper motives and intentions. In choosing their subjects, the Pope said, Catholic teachers are to follow the example of St. Paul and withhold nothing from the content of Christ's teaching.

> He [St. Paul] imparted all the teaching and the precepts of Christ, even the most stern. He did not hold back or soften anything that concerned humility, self-denial, chastity, contempt for merely human things, obedience, forgiveness for enemies, and other such subjects. He showed no timidity in declaring that a choice must be made between the service of God and that of Belial, that one cannot serve both; that a fearful judgment awaits men after death; that there can be no compromising with God; one can hope for eternal life if the whole law be obeyed, but if one neglects duty by yielding to unlawful desires, then it is the punishment of eternal fire which is to be expected.

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[12] Veuillot, *op. cit.*, I, 105.

[13] *Ibid.*

[14] *Ibid.*, I, 109.

> The preacher of truth never for a moment considered that he should refrain from treating these subjects on the plea that, because of the corruption of the age, they would appear too severe for those to whom he spoke. That will show how far from deserving approval are those preachers who do not dare to touch on certain aspects of Christian doctrine lest they should annoy their listeners.[15]

The encyclical goes on to insist that, in the composition of his sermons, the Catholic preacher must avoid attempts at merely human eloquence and the use of merely human resources. He must strive to please Our Lord rather than to please men.

Pope Pius XI's encyclical letter *Ad catholici sacerdotii* is longer and much more general than its two predecessors. It begins with an introduction in which the present letter is properly allocated with reference to the other works of Pius XI's pontificate. The body of the encyclical is made up of treatises on the nature and the sublimity of the Catholic priesthood, on the priestly virtues, and on the proper preparation for the Catholic priesthood. The letter ends with a general appeal to all the priests of the Church.

In its first section the body of the *Ad catholici sacerdotii* points out the greatness of the priesthood even in pagan religions, and its high importance in the dispensation of the Old Testament. Taking up the subject of the Christian priesthood, the letter shows how the sacerdotal character gives a man the power to offer the Eucharistic Sacrifice, and enables him to be commissioned to work for the salvation of the members of Our Lord's Mystical Body, through the administration of the Sacraments and particularly through the Sacrament of Penance. The priest is "as it were, the instrument of our Divine Redeemer in His work of renewing the whole human race and raising it to a higher life."[16] This is verified, not only in the administration of the Sacraments, but in the ministry of preaching and in the priestly life of Christian prayer.

The second section speaks of the virtues of the priest. After recalling the various reasons why spiritual perfection and the possession of priestly virtue must be considered as absolutely necessary for the man in Holy Orders, the encyclical goes on to enumerate and to describe certain individual virtues which are

[15] *Ibid.*, I, 116 f.
[16] *Ibid.*, I, 204.

completely requisite for the proper performance of the priestly ministry. These are primarily piety, chastity, detachment from worldly things, apostolic zeal, and the spirit of obedience. Pope Pius XI adds to these moral virtues the possession of the necessary intellectual qualities, which are to be acquired by the process of study. The *Ad catholici sacerdotii* is one of the most eloquent of pontifical documents in its insistence on the necessity of learning in the Catholic priesthood.

Pope Pius XI was especially zealous in his interest in seminaries and seminarians. This special concern with the institutions in which the candidates for the priesthood are trained to receive the sacerdotal ordination was marked out in the text of the *Ad catholici sacerdotii* itself. It is manifested by the fact that, in the last years of his pontificate, he retained for himself the office of prefect of the Sacred Congregation of Seminaries and Universities, which owes such a special debt of gratitude to this Sovereign Pontiff for his high leadership. It is magnificently expressed in this passage of the third and final section of the body of the *Ad catholici sacerdotii*.

> For you, Venerable Brethren, who share with Us the heavy responsibility of governing the Church, the seminary should be the very apple of your eye; it should be the chief object of your care. You should be careful above all in your choice of superiors and professors, and more especially still of the spiritual director on whom devolves the grave duty of forming the priestly soul in these young students. Give your very best priests to your seminaries and do not be afraid to take them from other positions which, though they may seem more important, cannot be compared with the primary and indispensable work of the seminary. Look for them even outside your own diocese, anywhere you can find men really fitted for this noble work. Select men who will teach the priestly virtues even more by example than by words, men who are capable of communicating to their students, in addition to knowledge, a solid, manly, and apostolic spirit.[17]

The section of the *Ad catholici sacerdotii* dealing with the preparation for the priesthood clearly manifests this special zeal on the part of its author. It deals first with the importance of the seminaries themselves, then with the selection of those who are to be trained in the seminaries, and finally with the work of obtaining more vocations to the priesthood.

[17] *Ibid.*, I, 230 f.

The encyclical ends with a warm appeal to priests and seminarians to work even more ardently for the attainment of the holiness that is required by their position in the Catholic Church.

We have seen that Pope Pius XI considered the *Ad catholici sacerdotii* the most important pontifical statement issued during the course of his reign. It is worthy of note that his great successor, Pope Pius XII, was also convinced of the importance of his own statement on the priesthood, the apostolic exhortation *Menti Nostrae*. That document was issued Sept. 23, in the Holy Year of 1950. When, about a month after its appearance, a great number of the Catholic bishops gathered in Rome to hear the solemn definition of the dogma of Our Lady's bodily Assumption into heaven, they were warmly invited to a series of instructions in which the text of the *Menti Nostrae* received an authoritative explanation. These lectures were delivered in the great hall of the Palazzo della Cancelleria.

The basic purpose of the *Menti Nostrae* is brought out in these words of Pope Pius XII.

> We think that We could find no fitter way of showing Our gratitude to the clergy of the whole world—who gave witness of their devotion to Us on the occasion of the fiftieth anniversary of Our ordination—than by addressing to them all a fatherly exhortation to strive for that sanctity without which the ministry that has been entrusted to them cannot be fruitful.[18]

The *Menti Nostrae* points to the fact that priestly perfection consists essentially in charity, and that it involves genuine humility, obedience, chastity, and the spirit of poverty. The life of the priest centers around the sacrifice of the Mass, which is the source of perfection, and involves the continual union with God which is manifested in the proper recitation of the Divine Office and the other works of sacerdotal piety. In this last field Pope Pius XII places great stress on the practice of spiritual direction and on spiritual retreats. All of this teaching on priestly holiness makes up the first part of the body of the *Menti Nostrae*.

The second portion of this apostolic exhortation treats of the sacerdotal ministry and its connection with holiness. It mentions the various ways in which priests are called upon to care for the

[18] *Ibid.*, II, 156.

people of God, and it shows that all the forms of this ministry require real holiness in the priest. The reader is warned against the illusion that external activity in the way of the apostolate, apart from a true internal life of perfection, can be pleasing to God. He is exhorted to work with patience, treating those with whom he comes in contact kindly. He is instructed that he must be unselfish and inflamed with an active zeal which is "illumined by the light of wisdom and discipline, and nourished by the ardor of charity."[19]

The third part of this apostolic exhortation has to do with the recruiting of the ranks of the clergy, the training of seminarians, and the care to be devoted to young priests. The fourth part is concerned with present day problems of the Catholic priesthood. It deplores the growing affection for innovations among the priests, and deals with the priest and his relations to the social questions of the day, and with the economic status of many priests.

The *Sacerdotii Nostri primordia,* recently issued by Pope John XXIII, holds a special and honorable place in this series. Somewhat after the manner of Pope Benedict XV's encyclical, this latest document is a specialized treatise. It is particularly concerned with the parochial ministry. And, just as Pope Benedict held up St. Paul as a model for preachers of the word of God, so Pope John points to St. Jean Vianney as the model to be followed by the priest who is engaged in pastoral work.

Pope John's encyclical is a model of concentration. It points to the Curé of Ars as a model for priests engaged in the pastoral ministry by reason of his practice of the evangelical counsels, his life of prayer and his devotion to the Eucharist, and by reason of his pastoral zeal.

It is an outstandingly strong document. At a time when there is a definite temptation to imagine that all the problems we face are peculiar to this particular phase of civilization, Pope John vigorously reminds the priests of the Catholic Church that the success of their sacerdotal lives and the effectiveness of their pastoral ministry depend entirely on eternal truths. The fact of the matter is that the priest who lacks holiness will inevitably fail in his life and in his work. And Pope John has insisted upon the factors which are requisite for the possession and the practice of sacerdotal

[19] *Ibid.,* II, 182.

sanctity. If ever there was a document characterized by plain speaking, a treatise obviously calculated to please Our Lord, it is the *Sacerdotii Nostri primordia.*

We are reminded of the fact, ably brought out by Pope Pius XII, that the priesthood of itself does not demand the complete following of the evangelical counsels. And we are also brought to realize that, for the proper performance of the priestly duties, "there is required a state of inward holiness even greater than the state of religion requires."[20] And we are likewise made to face the fact that "even though the evangelical counsels are not made mandatory by the force of the clerical state itself for ecclesiastics, in order that they may really be able to attain this sanctity of life, nevertheless, for ecclesiastics as well as for all the faithful these same counsels constitute the most sure way to attain the desired goal of Christian perfection."[21]

Pope John takes it for granted that men who are seriously and sincerely desirous of a quality which is absolutely requisite for the success of their lives and their careers will certainly not neglect whatever constitutes "the most sure way to attain the desired goal." And he, speaking as the Vicar of Jesus Christ, points to the Curé of Ars as the model priests are to imitate if they are to be successful in their pastoral ministry.

In the words of Pope John, speaking to us in the *Sacerdotii Nostri primordia*, there is verified that statement of Our Lord Himself, to the effect that "He who hears you, hears me."[22] In this encyclical Pope John speaks with the authority of Jesus Christ. And he tells us that, in our following of the evangelical counsels, in our prayer and devotion to the Eucharist, and in our pastoral zeal, we priests of the Catholic Church should strive to imitate St. Jean Vianney. And he means exactly what he says.

When we are told that, in the conduct of our pastoral ministry, St. Jean Vianney is our model, we are being informed by the Vicar

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20 Cf. St. Thomas Aquinas, *Summa theologica*, II^a-II^{ae}, q. 184, art. 8. The reference is made in the tenth paragraph of the *Sacerdotii Nostri primordia.*

21 *Sacerdotii Nostri primordia*, paragraph 10.

22 Cf. *Luke*, 10:16, and the teaching of Pope Pius XII's encyclical *Humani generis:* "For these things [set forth in encyclical letters] are taught by the ordinary *magisterium*, of which it is also true to say: 'He who hears you, hears me.'" Latin text in *AER*, CXXIII, 5 (Nov., 1950), 389.

of Christ that his way of running a parish was the right way, the best way. We are being told that our own pastoral ministry will be successful and acceptable to God to the extent that we practice the priestly virtues the Curé of Ars practiced, that we do for the people who belong to our parishes or who come to our parish church what he did for his people, and that we strive towards the same goals he sought to reach.

The young priest who goes out into the ministry might think that he could take as a model some pastor of a large and opulent parish who was especially honored in his own diocese. Yet the Vicar of Jesus Christ has given to all the priests in the pastoral ministry as a model a priest in a poor and backward parish, a priest who never attained any position of preferment or influence. He is our model precisely because he lived the life and did the work of the pastoral ministry with extraordinarily outstanding success.

He loved Our Lord and he wanted to be a good priest. He loved God enough to work and to pray for the high charity requisite for the proper performance of the sacerdotal office. He wanted and hoped for his own perfection and the fullness of God's revealed truth and God's life of grace among his people. That hope, animated by charity, was the source of his powerful and loving prayer, his "petition of fitting things from God." He actually believed as certain that Our Lord is really present in the Blessed Sacrament. As a result he treated the Eucharist with the deference any intelligent person would recognize as being due to the Incarnate Word of God.

He saw the pastoral office of the priest for what it really is, not only a high privilege, but a terrible responsibility for which a man must inevitably answer before the throne of the living God. And thus he was willing and delighted to burn himself out in working for the supernatural enlightenment and the sanctification of the people entrusted to him. Thus, in the work that he performed, in the motivation upon which that work depended, and in the awareness upon which this motivation was based, the Curé of Ars has been designated by the Vicar of Christ as the model whom the parish priests of the mid-twentieth century are to imitate.

Underlying the entire content of the *Sacerdotii Nostri primordia* is the burning conviction that the truly successful priest must be a man of living and intense faith. Speaking of St. Jean Vianney's application to prayer, Pope John says:

We vehemently desire, Venerable Brethren, that the clergy entrusted to your care, instructed by these documents about the life of St. Jean Marie Vianney, may be completely certain that they should employ every resource to be outstanding in zeal for prayer, and that they should be convinced that this is really possible even when they are occupied in an extreme abundance of apostolic works. If this is to be done, however, their lives must be entirely conformed to the norms of the faith. Jean Marie Vianney accomplished such marvellous things as one completely imbued with that same faith.[23]

In Pope John's encyclical the parish priests of our own time are told that they must imitate the works and the attitude of the Curé of Ars if they are to please God in the carrying out of their own pastoral responsibilities. Now the attitude they are told to make their own and the practices they are ordered to follow can be recognized as good and as necessary only by a man who accepts the dogma of the Catholic Church as certainly true with an assent based upon the authority of God who has revealed this body of teaching. And, as a matter of fact, the man who has the faith will not recognize the directives of the *Sacerdotii Nostri primordia* as actually and necessarily applicable to himself unless he actually looks at these directives in the light of faith. In order to appreciate this teaching, he must take the trouble to look at the fact that the doctrine set forth by Pope John is an evident and necessary implication of the body of doctrine which he accepts on the word and the authority of the Triune God who has revealed it. A man cannot think as the Curé of Ars thought, and act as he acted, unless he realizes that the attitude and the practice of the Curé of Ars were dictated by that body of divinely revealed truth which he, as a Catholic, would refuse to deny even if that denial were to mean his death.

In this way the entire content of Pope John's encyclical letter is a clear call to priestly sincerity. Every Catholic priest is a man who, professing the true Catholic faith, has willingly assumed a tremendous responsibility which is recognizable only in the light of that faith. If he adopts a line of conduct which runs counter to the demands of the faith, but which is in line with the worldly maxims that contradict God's revealed teaching, he thereby manifests his contempt for a teaching which he claims to accept as a divine and true and supernatural message.

[23] *Sacerdotii Nostri primordia*, paragraph 26.

More than anything else on earth, we priests of the twentieth century must fear and avoid insincerity or even the appearance of insincerity in our sacerdotal profession. If our own lives are not dominated by the conviction of the truths we profess to accept as certainly true on the authority of God revealing, those lives are inevitably ruined. And if our own people, and the non-Catholics whose eternal salvation may well depend upon us, are led by our own conduct and our own attitudes to think that we do not pay a great deal of attention to the dictates of the Catholic faith, then our work among these people is doomed from the very outset.

Such priestly sincerity was always necessary for the success of sacerdotal work and for the salvation of the priestly soul. In a certain sense, however, it must be recognized as particularly necessary in our own times. It is only in our own time that people have become accustomed to statements which are not meant to be true, but which are put forward only for the purpose of stimulating the memory or modifying the attitude of the person to whom they are addressed. This phenomenon is most noticeable in the field of advertising. It is quite manifest that claims put forward for different brands of cigarettes, gasolines, and other articles of merchandise are definitely not meant to be taken as true, and are not believed even by the men who write or recite them. Something of the same sort has invaded the field of politics. And there is always the danger that, due to contact with an insincere priest, people may come to believe that the teachings of the Catholic Church itself are, in the last analysis, merely assertions devoid of real meaning and intended only to bring about some sort of peace of mind. Such is the condition of the time that only the most manifest sincerity on the part of the preacher of Catholic truth can help to convince his hearers that what the Church presents as God's revealed message actually is true and actually has been supernaturally revealed by God.

The *Sacerdotii Nostri primordia* is a most vigorous statement of the priest's responsibility. It also takes cognizance of the very serious responsibility of the bishop to do everything in his power to promote holiness of life in the priests entrusted to his care. More forcefully and with greater clarity than any of the documents issued by the previous Roman Pontiffs, this encyclical letter of Pope John insists upon the reciprocal duties of the bishop and of the priest. To the bishop the priest owes obedience and loyalty as to a father in Christ. To his priests the bishop owes care and direction to aid

these priests in their mission to live and to work according to the standards of the divine faith.

Pope John has given us a most valuable document. If the men to whom it is addressed follow its directives, it will lead to the ultimate triumph of God's kingdom on earth in our time.

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Answers to Questions

MAN OR WOMAN?

Question: A doctor, writing in the *Virginia Medical Monthly* for July, 1959, claims that it is possible for a person who has the external sexual organs of a woman only (though incompletely developed) and who can participate as a woman in sex relations, with normal libido and orgasm, to be actually a man. For, he argues, the *genotype* of such a person may be that of a male. This is due to some deficiency in the prenatal development of this person, in consequence of which "the genetic male will develop along female lines producing the individual whom we have attempted to describe here." As signs of such a condition he mentions sterility and rare and limited menstruation. The writer himself asks what would be the duty of a doctor who discovers such a condition in a married "woman." Should he tell the couple that they are both males? The writer himself believes it would be better to leave them in good faith. What are the moral principles applicable to a case of this kind?

Answer: I am not competent to pass judgment on the physiological aspect of this problem, but I shall presume that the doctor is correct, and attempt to present the pertinent moral principles. The traditional and invariable judgment of the Catholic Church toward the determination of a person's sex—which can safely be regarded as an interpretation of the divine law regarding impediments to marriage, exclusively within the competence of the supreme authority of the Church (Can. 1038, § 1)—is that the external appearances of the body determine the sex. Of course, there may be abnormalities in particular instances, which make it difficult to determine whether the individual is male or female. But when a person possesses all the normal external characteristics of one sex exclusively (even though their development is not complete) the person is to be judged as belonging to that sex, whatever science may discover about his or her genotype. Hence, the person described by the doctor in his article is a woman according to God's law, even though she may not be able to produce offspring and

menstruates rarely and sparsely. Accordingly, a doctor who discovers a case of this kind need have no anxiety about allowing the couple to continue to live together as husband and wife and is not co-operating in homosexuality—for there is no homosexuality in the case.

To put it another way, the law of God has established as the norm for discerning the difference of sex the *aestimatio vulgaris* (the judgment within the perception of the average person) rather than the *aestimatio scientifica,* which can be made only by trained scientists.

HOLY COMMUNION TO THE SICK

Question: Is it permissible to bring Holy Communion to the sick who are not in danger of death, in the afternoon or evening?

Answer: The law of the Code on Holy Communion outside of Mass prescribes: "Holy Communion may be administered only during those hours in which the sacrifice of the Mass can be offered, unless a reasonable cause suggests otherwise" (Can. 867, § 4). Now, Mass may be begun from one hour before dawn to one hour after noon (Can. 821, § 1). Hence, in general, Holy Communion may not be brought to a sick person not in danger of death, after 1:30 P.M.—although any approved time may be used to determine this hour, so that when daylight saving time is being employed, the Blessed Sacrament may be administered to a sick person until 2:30.

However, the law states that a reasonable cause will justify a later administration. Such would be the case, I believe, if a priest has a mission church, considerably distant from his parish church, and says Mass in the mission church on the evening of First Friday or a Holy Day, after saying a morning Mass in the parish church. There may be some invalids residing near the mission church, whom he could not visit earlier in the day, and to them he could bring Holy Communion after the evening Mass. Again, a priest might be occupied on a Sunday in his church until long after noon. Some devout parishioners, confined to the house, might like to receive Holy Communion on that day. I believe he could satisfy their wishes at three or four in the afternoon. Of course, it is presumed that in all these cases the recent rulings on the eucharistic fast are observed.

But, if there is question of bringing Holy Communion to a sick person not in danger of death in the afternoon or evening merely because this is more convenient to the priest or the sick person, I believe that a negative answer must be given. It is true, the Church now allows afternoon and evening Masses with the consent of the Bishop, but only those who are present are allowed to take advantage of afternoon or evening Holy Communion.

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MASS AT SEA

Question: During a sea voyage, what Bishop's name is to be inserted in the Canon by priests who have permission to offer Mass on board ship?

Answer: Priests offering Mass on board ship mention only the Pope's name in the Canon, omitting reference to any Bishop (cf. *AAS,* XLVI, p. 249).

COMMEMORATION IN SUNG MASSES

Question: What is the rule for commemorations in *Missae cantatae?* What is in the Ordo has been variously translated. Bugnini, in his *Simplification of the Rubrics,* pp. 66 f., says that there are to be no commemorations in *Missae cantatae,* save for those listed in paragraph 2, title 3 of the Decree. He makes this to be true in all *Missae cantatae,* with no distinction between the solemn and the sung Mass. I looked in the books I have and could find nothing to contradict this, though nothing to favor it either. Could you give me some clarification?

Answer: No commemoration is admitted in sung Masses, whether they are solemn or what we refer to as "high," except the commemoration of a) any Sunday; b) a feast of the first class; c) the ferias of Lent and Advent; d) the ferias and Saturday of the Ember Days of September; e) the Major Litanies. A question has indeed arisen about the commemoration, in sung Masses, of the Most Blessed Sacrament (in connection with exposition for a public reason) and the commemoration of the anniversary of the Pope or of the Bishop. A private response from the S.R.C., dated May 8, 1957, reveals the mind of the Holy See on this matter of

commemorations in sung Masses. The response directs that the said commemorations are to be made but they are to be under one conclusion with the oration of the Mass; the principle is thus preserved. In the same response (cf. Bouscaren-O'Connor, *Canon Law Digest,* 4, p. 49), it is said that orations ordered by the Bishop *pro re gravi* are to be omitted in sung Masses. It seems obvious that the Holy See wishes the rule about the omission of commemorations in sung Masses to be interpreted strictly.

DISTRIBUTION OF COMMUNION

Question: Regarding the distribution of Holy Communion, is it a matter of custom or precept to begin on the epistle side and distribute toward the gospel side? I want to know if there is anything against distributing Holy Communion "on the return" from gospel side to epistle side. I have noticed priests who, instead of returning to the point where they started, on the epistle side, distribute Communion on the return trip. I would gratefully and sincerely appreciate an opinion.

Answer: The *Ritus Cel.,* X, 6, says: ". . . *accedit ad eorum dexteram, hoc est, ad latus Epistolae, et unicuique porrigit Sacramentum.*" Nothing is added in the *Ritus* about returning to the epistle side for the continuation of the distribution, but Martinucci (Vol. II, P. I, p. 74) says that the celebrant will begin at the epistle side, proceed to the gospel side and, when he has finished there, will return to the point at which he began and resume the distribution. J. B. O'Connell, in *The Celebration of the Mass,* is very emphatic about not distributing Communion while returning from gospel to epistle side.

THE ALLELUIA VERSE IN FERIAL MASSES

Question: Are we to drop the Alleluia verse when we say the Sunday Mass on a ferial day?

Answer: In the ferial Masses in Advent the Alleluia and the verse following it are omitted from the Sunday formulary. In ferial Masses employing the formularies of Septuagesima, Sexagesima, and Quinquagesima Sundays the tract is omitted and only the gradual is read or sung. When the Masses of the Sundays after Pentecost are used on ferias, however, the Alleluia and the verse following it are retained.

THE "NON INTRES"

Question: After a funeral Mass, I sing the *Non intres* in the ferial tone *(recto tono)*. Am I right, or should I recite it *clara voce* instead?

Answer: According to J. B. O'Connell, in his *The Celebration of the Mass,* you may sing the *Non intres* as you are doing it *(recto tono)* or you may recite it *(clara voce)*. O'Connell does not specify the *clara vox* but the circumstances would seem to demand it. A frequent abuse is found in the choir's beginning the singing of the *Libera* before the celebrant has completed the *Non intres.* Often one will hear the choir begin the *Libera* almost as soon as the celebrant finishes the last Gospel. The result is that the celebrant will do little more than mutter the *Non intres.*

THE PROPER PREFACE

Question: There still seems to be some confusion about the preface to be used in the votive Mass of Christ, the Eternal High Priest. Various Ordos differ and I have even found the same Ordo varying on this point from year to year since the Decree of March 23, 1955. Can you help me?

Answer: The confusion, which has certainly existed, has been cleared up by a private response of the S.R.C., dated May 8, 1957, which says simply: "The common preface is to be used" (Bouscaren-O'Connor, *Canon Law Digest,* 4, p. 49). This private response was unknown to me when I wrote on this point in the issue of March, 1958.

POSTURE AT OFFERTORY

Question: We have noticed that the congregation in some places remains standing instead of being seated while the priest reads the Offertory verse in the Mass. This is a practice found especially in some communities of religious. Can you tell me if this custom has any church history behind it, or if it is a local or community custom, observed perhaps for greater reverence? In this area it seems to be the custom of the congregation to be seated at the Offertory verse.

Answer: Books of ceremonies, which give detailed instructions at least for those in choir at a solemn Mass, are silent on the posture

to be observed by the faithful at low Mass. The rubric for solemn Mass directs those in choir to sit after the *Oremus* which is said before the Offertory verse.

There seems to be a fairly uniform pattern of behavior at low Mass in this country which, in general, accords with the usage in Europe where, however, more people will be found standing at various parts of the Mass during which we would kneel, or even standing throughout the whole Mass. Father William O'Shea, in *The Worship of the Church* (pp. 80 ff.), speaks at length about postures of prayer and reminds us that standing "was the most common posture for prayer in antiquity. . . . It expresses the idea of attention, watchfulness, and respect. . . . The first Christians continued the Jewish custom of standing at prayer." As for the more frequent standing posture in Europe, it must also be remembered that the old churches on the continent do not have pews and where the curious chair-kneelers are available there are at times too few for the congregation. Anyone who has knelt on one of these two-purpose contraptions can readily understand why it would be preferable to stand.

One might surmise that those you have observed standing while the priest reads the Offertory verse are exhibiting a vestige of the Offertory procession were it not for the fact that the Offertory procession has been comparatively unknown to congregations (lay or religious) in this country. Thanks to the Instruction of a year ago we should see more of it in the future.

Sitting at the Offertory verse and throughout the Offertory is certainly the common practice in this country.

JOHN P. MCCORMICK, S.S.

Analecta

A TRANSLATION OF THE ENCYCLICAL

SACERDOTII NOSTRI PRIMORDIA

The following is our own translation of the Holy Father's encyclical Sacerdotii Nostri primordia, *which was issued Aug. 1 of this year. It is based on the text which appeared in* L'Osservatore Romano *in the Aug. 1 issue.*

TO THE VENERABLE BRETHREN, THE PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS HAVING PEACE AND COMMUNION WITH THE HOLY SEE

POPE JOHN XXIII

VENERABLE BRETHREN
GREETING AND APOSTOLIC BENEDICTION

(1) The beginnings of Our priesthood, which were filled with rich and blessed consolations, recall to Our memory an event which affected Us powerfully and profoundly: the sacred ceremonies held in the majesty of St. Peter's Basilica on January 8, 1905, when that humble French priest Jean Marie Baptiste Vianney was beatified. We, who had been raised to the dignity of the priesthood only a few months before, were delighted that Our Predecessor of happy memory, St. Pius X, once the parish priest of the little town of Salzano, was pleased to propose this glorious exemplar of priestly virtues as a model to be imitated by all directors of souls. Recalling these things to mind after the space of so many years, We still give undying thanks to Our Redeemer for the outstanding blessing of having begun Our sacred ministry thus inspired by a powerful and heavenly incentive to virtue.

(2) It is also pleasant to remember that, on the very day of the beatification, the news came to Us that the most distinguished Prelate Msgr. Giacomo Maria Radini-Tedeschi had been raised to the dignity of the episcopate. After a few days he summoned Us to his service, and We found him a most affectionate teacher and

father. And moreover it was in his company that, in the early part of that same year 1905, We went for the first time in pilgrimage to Ars, the village which has become so famous by reason of the holiness of this parish priest.

(3) Likewise We are convinced that it was not without the special dispensation of God's providence that, in the year 1925, when We were raised to the episcopal dignity, the Sovereign Pontiff of happy memory Pius XI, on May 31, canonized the humble parish priest of Ars. In the homily he delivered on that occasion, the Sovereign Pontiff was pleased to speak of "the spare bodily appearance of Jean Baptiste Vianney, the head resplendent with a kind of white crown of long hair, the face gracious and marked by fastings, from which the innocence and holiness of a most humble and gentle soul shone forth in such a way, that, at the first sight of it, multitudes of men were recalled to salutary thoughts."[1] Shortly thereafter this same Predecessor of Ours, during the year of the fiftieth anniversary of his own priestly ordination, constituted and declared St. Jean Marie Vianney, under whose protection St. Pius X had already placed the pastors of souls in France, the heavenly patron of all parish priests "in order to further the spiritual good of parish priests everywhere in the world."[2]

(4) We have thought it opportune, Venerable Brethren, in this encyclical letter, to recall these acts of Our Predecessors which carry with them so many precious personal memories, since very soon a century will have passed since this holy man, completely broken by the tremendous labors of the sacred ministry which he had carried on so effectively over a period of forty years, and famous everywhere for his holiness, died a most pious death on August 4, 1859.

(5) Therefore We give thanks to the most gracious God because, not only has this Saint by the splendor of his sanctity on two highly important occasions already aided Our priestly life, but also because now, in this first part of Our pontificate, We have been given the opportunity of solemnly commemorating this great pastor of souls on the happy occasion of this hundredth anniversary. And you, Venerable Brethren, will easily see that in this letter Our concern

[1] *Acta Apostolicae Sedis,* XVII (1925), 224. Future references to this periodical will designate it simply as *AAS.*

[2] From the Apostolic Letter *Anno iubilari,* in *AAS,* XXI (1929), 313.

and Our thoughts are directed especially to men in Holy Orders, who are certainly Our most beloved sons, and especially those engaged in the pastoral ministry. We wish to have them consider attentively the marvellous example of this holy man who once shared in their own priestly ministry and who now is constituted as their heavenly Patron.

(6) There are certainly many doctrinal documents issued by the Sovereign Pontiffs in which the sublimity of the sacerdotal functions is explained to men in Holy Orders, and in which the proper way to approach these sacerdotal functions is pointed out and safeguarded. Among these, to mention the more recent and important documents, We wish in a special way to recommend the Apostolic Exhortation *Haerent animo* of St. Pius X of happy memory,[3] which has stimulated Us to a concern for zealous piety since the early years of Our priesthood, the admirable encyclical letter *Ad catholici sacerdotii* issued by Our Predecessor of happy memory Pius XI,[4] and finally the Apostolic Exhortation *Menti Nostrae* of Our immediate Predecessor.[5] We also wish to recommend the three allocutions of Pope Pius XII in which he, on the occasion of the canonization of St. Pius X, magnificently explained the functions and the nature of the priesthood.[6] Doubtless, Venerable Brethren, all of these documents are familiar to you. Allow Us then to quote some excerpts from a sermon made public after the death of Our immediate Predecessor, which may constitute the solemn and final exhortation to priestly holiness planned by this great Pontiff. "In the character of Holy Orders God has willed to ratify that eternal covenant of His love in which He loves His priests more than the rest. These priests are therefore bound to repay this outstanding love of God with holiness of life . . . Consequently the cleric must be considered as a man chosen out of the people, gifted in an entirely special way with heavenly blessings, sharing God's own power, and, to put it briefly, another Christ . . . He must not live for himself. In the same way it is wrong for him to want his intimates, his friends, or his earthly fatherland for himself alone . . . He must ever be completely zealous in charity to

[3] Cf. *Acta Pii X*, IV, 337-64.
[4] Cf. *AAS*, XXVIII (1936), 5-53.
[5] Cf. *AAS*, XLII (1950), 357-402.
[6] Cf. *AAS*, XLVI (1954), 313-17; 666-77.

all. Moreover his very thoughts, his will, and his perceptions belong not to him but to Jesus Christ, who is his Life."[7]

(7) St. Jean Marie Vianney really calls us and effectively urges us on to these very heights of the priestly life. And thus, so that the priests of our time may strive in this very direction, We are pleased to add Our own exhortation. We know very well the cares and the worries of these priests of our own time. We know the difficulties which today stand in the way of their apostolic activity. Although We are saddened by the fact that the souls of some of them are being tossed about by the waves of this world and are being overcome with weariness, still We know from experience that the faith of a far greater number is firm amidst adversities, and We are aware of the ardent zeal of soul with which many generously strive for the highest things. But it was to both groups that, at the time of their priestly ordination, Christ the Lord directed these words which are filled with consolation: "Now I shall not call you servants, but friends."[8] May this encyclical letter of Ours help all the clergy to nourish and to increase this divine friendship, since the joy and all the fruit of the sacerdotal ministry depend upon this friendship.

(8) It is not Our purpose, Venerable Brethren, to touch upon all the individual questions which have reference to priestly life today. But, closely following the example of St. Pius X, "We shall say nothing that is completely unheard of or new to you or to anyone. But what We shall say is what all ought certainly to call to mind."[9] For, if the traits of soul of this Saint be properly presented, they can readily point out the way for us to consider realities which must necessarily exist in every age, but which now have such great importance that, given the opportunity of this hundredth anniversary celebration, We seem to be obliged by Our apostolic office to insist upon them in a special way.

(9) The Catholic Church, which has raised to the honors of canonization this priest "remarkable for his pastoral zeal and for his continuous ardor for prayer and penance,"[10] today, one hundred years after his death, with maternal joy proposes him to be imitated by all the clergy, as a most outstanding model of the

[7] *L'Osservatore Romano,* for Oct. 17, 1958.
[8] Cf. the *Pontificale Romanum,* and *John,* 15:15.
[9] In the *Haerent animo, Acta Pii X,* IV, 238.
[10] In the *Oratio* in the Mass for the Feast of St. Jean Vianney.

priestly ascetical life, of piety and especially of Eucharistic piety, and finally of pastoral zeal.

I

(10) One cannot start to speak of St. Jean Marie Vianney without automatically bringing to mind the image of a priest singularly outstanding in voluntary bodily mortification and motivated solely by the love of God and the will to obtain the salvation of neighbors. He abstained almost entirely from food and sleep. He performed the most difficult acts of penance, and, above all, he practiced self-denial with tremendous courage. It is certain that all Catholics are not bound to adopt this kind of life. Nevertheless divine providence has decreed that there should always be within the Church such pastors of souls who, following the impulse of the Holy Ghost, do not hesitate to enter upon this path, especially since many men turn back from the enticements of error and vice to the right way of life and to virtue particularly as a result of such activity on the part of their priests. The wonderful zeal for devotion, in which St. Jean Vianney, "severe to himself, kindly to others,"[11] was so outstanding, fitly and very clearly brings to the mind the important part which priests must attribute to the virtue of penance in the composition of priestly perfection. Our Predecessor of happy memory, Pius XII, in order to explain this teaching more fully and in order to make this teaching triumph over the improper doubts urged against it by some men, certainly denied that "the clerical state—as such and as it proceeds from divine law—by reason of its very nature, or at least by reason of a postulate of that same nature, demands that the evangelical counsels be followed by the men who are in that clerical state."[12] And he rightly concludes the matter with these words: "Therefore the cleric is not bound by divine law to the evangelical counsels of poverty, chastity, and obedience."[13] Yet the man who should presume to infer from this that clerics are less bound than the members of religious communities by the obligation of tending towards evangelical perfection is certainly misrepresenting the true meaning of this same Sover-

[11] *The Processes of the Sacred Congregation of Rites in the Secret Archives of the Vatican*, v. 227, 196. Subsequent references to one of these volumes will designate it as *ASV*.

[12] In the allocution *Annus sacer*, in *AAS*, XLIII (1951), 29.

[13] *Ibid.*

eign Pontiff, who was so concerned with the holiness of the clergy, and is contradicting the constant teaching of the Church on this subject. The truth is completely opposed to this unwise inference. For the proper performance of the priestly duties "there is required a greater inward holiness than even the state of religion requires."[14] Even though the evangelical counsels are not made mandatory by the force of the clerical state itself for ecclesiastics so that they may be able really to attain this sanctity of life, nevertheless for ecclesiastics as for all the faithful these same counsels constitute the most sure way to attain the desired goal of Christian perfection. Furthermore, and this is a great comfort to Us, there are many priests today, endowed with generous virtue, who, although belonging to the diocesan clergy, seek aid and support from pious associations approved by the authority of the Church in order that they may be able more easily and more readily to enter upon the way of perfection. They thus show that they understand this teaching.

(11) Ecclesiastics, fully convinced that "the outstanding dignity of the priesthood consists entirely in the imitation of Christ,"[15] ought to be especially attentive to this admonition of the Divine Master. "If any man will come after me, let him deny himself and take up his cross and follow me."[16] It is recalled that "the holy parish priest of Ars often meditated attentively on this statement of Our Lord's, and determined to exemplify it in his conduct."[17] With the aid of divine grace, and influenced by the highest virtue, he actually did what he had willingly determined to do. By his own example through the various works of virtue he still points out the safe path of the priestly ascetical life that should be followed. In this his poverty, chastity, and obedience shine forth in brilliant splendor.

(12) First take the evidence of his poverty. In this virtue the humble parish priest of Ars zealously imitated the Patriarch of Assisi, whose teaching he received in the Order of the Franciscan Tertiaries and observed faithfully.[18] He was rich to others, but most poor to himself. He passed through life completely detached from the changing and perishable goods of this world. His soul, completely free from and unattached to such impediments, was fully

[14] St. Thomas Aquinas, in the *Summa theologica,* II^{a}-II^{ae}, q. 184, art. 8.
[15] *AAS,* XLV (1953), 288.
[16] *Matt.,* 16:24.
[17] *ASV,* v. 227, 92.
[18] *Ibid.,* 137.

receptive to those in all kinds of trouble who came in great throngs from everywhere to seek comfort from him. "My secret," he would say, "is very easy to grasp. For it is summed up in these few words: to give everything and to keep nothing for oneself."[19] The effect of this abstinence from external possessions was that he gave constant and most kind care to the poor, especially to the poor of his own parish. He treated them most kindly and he dealt with them "with sincere charity, with the greatest kindness, and even with reverence."[20] He warned that the poor should never be despised, since the contempt shown to them was actually manifested to God Himself. When beggars knocked at his door, he used to receive them affectionately, and he greatly rejoiced that he was able to say to them: "I myself live in want. I am one of you."[21] And towards the end of his life he liked to repeat: "Now I can go forth happy. I possess nothing any more. And now, when it shall please the good God to call me, I shall go ready and prepared."[22] Now you can see, Venerable Brethren, how earnestly We should exhort all Our beloved sons who are sharers in the priesthood to meditate on this example of poverty and charity. "We see every day," wrote Pius XI with direct reference to St. Jean Marie Vianney, "how priests of humble life, who by reason of the teaching of the Gospel in no way work for their own interests, always gain marvelous benefits for the Christian people."[23] And the same Supreme Pontiff, when he was writing about the present condition of human society, addressed this serious admonition to priests as well as to others: "While we see men selling everything for money, and setting a price on everything, may these walk disinterestedly through the allurements of the vices, and, in a holy manner rejecting the unworthy desire of gain, seek the profit, not of money but of souls. May they desire and seek, not their own glory, but God's."[24]

(13) These words must be deeply rooted in the soul of every priest. Even though one may possess goods that have come to him legitimately, he should take care that he does not inordinately attach himself to these goods. Let him rather remember that,

[19] *Ibid.*, 92.
[20] *ASV*, v. 3897, 510.
[21] *ASV*, v. 227, 334.
[22] *Ibid.*, 305.
[23] In the encyclical *Divini Redemptoris*, in *AAS*, XXIX (1937), 99.
[24] In the encyclical *Ad catholici sacerdotii*, in *AAS*, XXVIII (1936), 28.

according to the rules of the Code of Canon Law with respect to ecclesiastical benefices, he is bound by the serious obligation "of giving the superfluity [of the income from the benefice] to the poor or to pious causes."[25] God forbid that anyone should allow to fall upon himself that severe judgment with which long ago the parish priest of Ars reproved his own parishioners: "How many are keeping the money they have stored up, while so many of the poor are dying of hunger."[26] It is very well known to Us that in these times many priests live in great want. These priests, when they consider that the honors of canonization have been given to one of their own who willingly gave up all things, and who wished nothing more than to see himself the poorest of all those in his parish,[27] have in his thought a salutary incentive for zealously devoting themselves to the serious cultivation of evangelical poverty. And, if this paternal solicitude of Ours can afford them any comfort, let them know that We greatly rejoice that they generously serve Christ and the Church without striving for their own interests.

(14) But when We are so rightly commending and praising this lofty virtue of poverty, let no one think that We are giving approval to that unworthy destitution in which ministers of the Lord are sometimes compelled to live either in the cities or in remote villages. On this point St. Bede the Venerable, while he is explaining the Lord's words about abstinence from earthly things, in the course of his timely commentary, disposes of any incompetent interpretation of this teaching in these words: "We must not imagine that the saints are forbidden to keep money for their own use or for that of the poor, since we read that the Lord Himself, for the instruction of His Church, had money bags . . .: but let God not be served for the sake of money and let justice not be forsaken out of fear of poverty."[28] Moreover the workman is worthy of his hire.[29] And We, moved by the same solicitude as that of Our immediate Predecessor, earnestly beg the faithful readily to obey the admonitions of their Pastors who strive in a praiseworthy man-

[25] *Canon* 1473.
[26] *Sermons du B. Jean B. M. Vianney*, I, 364.
[27] Cf. *ASV*, v. 227, 91.
[28] *In Lucae Evangelium Expositio*, c. 12, in Migne's *Patrologia Latina*, XCII, 494 f.
[29] Cf. *Luke*, 10:7.

ner to see to it that the necessities of daily life are not wanting to their collaborators in the sacred ministry.[30]

(15) John Marie Vianney shone forth as an example by the voluntary mortification of his body just as he did in the way of abstinence from external things. "There is only one way," he said, "to devote oneself to God by the denial of oneself and by the work of penance: that is, by an entire giving of oneself."[31] And throughout the course of his entire life, the holy Curé of Ars actively followed this axiom in the matter of chastity.

(16) This outstanding example of chastity seems particularly pertinent to the priests of our time, who, as it unfortunately happens in many places, are compelled by the mission entrusted to them to live in the midst of a society which is infected by too little moral restraint and by the influence of evil pleasure. To these men the statement of St. Thomas Aquinas to the effect that "It is more difficult to live well in caring for souls, by reason of dangers from the outside,"[32] applies very well. It happens that often they find themselves cut off from the society of others, and that they are little understood by the Catholics themselves, for whose salvation they have given their lives. Frequently they are aided and sustained in their endeavors very little by these Catholics. In this encyclical letter We desire again and again, Venerable Brethren, to exhort all these priests, and especially those most isolated and those exposed to the more serious dangers to this virtue, that their whole life may so to speak reverberate with the splendor of holy chastity, the virtue which St. Pius X rightly called "the most outstanding ornament of our Order."[33] And as far as you are concerned, Venerable Brethren, you must work with all your strength and you must spare no effort to bring it about that the clergy entrusted to you is able to enjoy in their lives and in their sacred ministry, conditions that may favor their generous zeal. In other words, every effort must be expended to see to it that the perils of too lonely a life be removed, that whatever is done hastily or imprudently be forbidden by timely admonitions, and that finally both the enticements of idleness and the immoderate dangers of external activity be suppressed. On this subject it is certainly well to recall the wise commands imparted

[30] In the Exhortation *Menti Nostrae,* in *AAS,* XLII (1950), 697 ff.
[31] Cf. *ASV,* v. 227, 91.
[32] St. Thomas Aquinas, the *Summa theologica, loc. cit.*
[33] In the exhortation *Haerent animo, Acta Pii X,* IV, 260.

by Our immediate Predecessor in his encyclical letter *Sacra virginitas.*[34]

(17) It was said of the parish priest of Ars that his face shone with angelic chastity.[35] And as a matter of fact whoever meditates on him even today is astounded, not only by the great strength of soul with which this athlete of Christ brought his body into subjection,[36] but also by that most effective force of persuasion with which he, with heavenly gentleness, influenced the pious multitudes of pilgrims that flocked to him to follow in his footsteps. Through his long familiarity with the Sacrament of Penance he had come clearly to know the tremendous ruin brought about by sins of impurity. It was for this reason that this sad statement came from his very heart: "Only for the existence of most innocent souls, who are pleasing to God who is offended by our sins, how many and what bitter punishments would be inflicted on us." And as he was exceptionally well versed in these matters, he used to give heart to his hearers with this advice: "The works of penance abound with such delights and such pleasures that, once they have been tasted, they will never be forgotten . . . To those who seek this path, only the first steps are painful."[37]

(18) This type of ascetical life, which is necessary for the conservation of priestly chastity, brings it about that the soul of the priest is not only not confined within the sterile limits of his own self interest, but also that he be ready and willing to relieve the necessities of his brethren. Hence St. Jean Marie Vianney so beautifully says: "The soul adorned with the virtue of chastity cannot but love others. It has found the very source and origin of love, that is, God."

(19) How many and how great are the benefits that are conferred on human society by men of this kind, who, free from the cares of this world, and completely dedicated to the divine ministry, devote their lives, their thoughts and their forces to the service of their brethren. Of what great profit to the Church are these priests who are primarily solicitous to keep their chastity perfectly. Along with Our Predecessor of happy memory, Pius XI, We consider

[34] Cf. *AAS,* XLVI (1954), 161-91.
[35] Cf. *ASV,* v. 3897, 536.
[36] Cf. *I Cor.,* 9:27.
[37] Cf. *ASV,* v. 3897, 304.

this chastity as the outstanding glory of the Catholic priesthood, and as "what seems to Us to respond in the most worthy and fitting manner to the counsels and the desires of the Sacred Heart of Jesus with reference to the souls of priests."[38] Was not Jean Marie Vianney thinking of that same counsel of divine love when he wrote this profound statement: "The priesthood is the love of the Sacred Heart of Jesus"?[39]

(20) There are innumerable testimonies on the subject of the virtue of obedience, in which this holy man was likewise outstanding. It can truly be said that he always observed perfectly that fidelity to his ecclesiastical superiors which he had promised at the very reception of his priesthood, and that this obedience forced him to an immolation of his own will that was uninterrupted over the course of forty years. As a matter of fact during every period of his life he most ardently desired to lead a life of retirement in retreat and in silence, and he considered the pastoral duties as a heavy burden imposed upon his shoulders. More than once he tried to free himself from that burden. Yet the dutiful subjection he showed to the Bishop was completely admirable. It is Our pleasure, Venerable Brethren, to cite certain testimonies to that dutiful subjection in this encyclical letter. "From the time he was fifteen years old he was ardently desirous of the solitary life, and when that desire went unfulfilled, he was cut off from every benefit and every consolation which the condition of his life could afford."[40] But "God did not allow this intention to be realized. Doubtless in this way God provided that St. Jean Marie Vianney would subject his own will to obedience, and would set the duties of his own office ahead of his own wishes. And in this way his zeal for self denial never ceased to shine out."[41] "Jean Marie Vianney carried on his work as the parish priest of Ars so that he might be completely obedient to his superiors, and he remained at this same work until the end of his mortal life."[42]

(21) We must remember that this complete obedience to the orders of his superiors was entirely based upon supernatural principles. In this way, by acknowledging ecclesiastical authority and

[38] In the encyclical *Ad catholici sacerdotii*, in *AAS*, XXVIII (1936), 28.
[39] Cf. *ASV*, v. 227, 29.
[40] *Ibid.*, III, 74.
[41] *Ibid.*, 39.
[42] *ASV*, v. 3895, 153.

by rightly subjecting himself to it, he gave the obedience of faith to the words which Christ the Lord addressed to His Apostles: "He who hears you, hears me."[43] In order that he might be faithfully obedient to his superiors, he habitually coerced his own will, both by taking on the burden of hearing confessions, or by generously giving to his associates in the apostolate the kind of help that produced rich and highly salutary results.

(22) Now We propose the form of this most entire obedience as an example to the Order of clerics, completely confident that, when they are sufficiently aware of the force and beauty of this virtue, they will more zealously desire it. And if, as sometimes happens today, any should presume to doubt the supreme importance of this virtue, let this statement, which ought to be kept firmly in mind, by Our Predecessor of happy memory Pius XII, be their refutation. "The holiness of each individual life and the efficacy of the apostolate are based and sustained, as on a solid foundation, on a constant and faithful dutiful subjection to the sacred hierarchy."[44] Moreover, as you know very well, Venerable Brethren, Our more recent Predecessors have frequently and seriously warned priests of the greatness of the danger that arises from the increasing distaste for obedience among the clergy, with reference to the authoritative teaching of the Church's doctrine, with reference to the adoption of various methods and types of apostolate, and finally with regard to ecclesiastical discipline.

(23) We do not wish to dwell longer on this point, but rather We think it fitting to exhort all of Our sons who are sharers in the Catholic priesthood that in their minds they should nourish and increase their awareness of the fact that they are bound to Mother Church by the most intimate of bonds. It is remembered that St. Jean Marie Vianney lived in the Church in such a way as to labor only for it and to burn himself out for it as a straw burned in glowing coals. As men endowed with the priesthood of Jesus Christ, may they be touched and entirely consumed by that flame which arises from the Holy Ghost. We owe ourselves and everything we have to the Church. Let us work daily, therefore, only in its name and by its authority. And, in order that we may properly carry out the missions it has entrusted to us, let us strive to work for it, joined

[43] *Luke*, 10:16.

[44] In the exhortation *In auspicando*, in *AAS*, XL (1948), 375.

in the bonds of fraternal unity, and in that perfect way in which the Church is to be served.[45]

II

(24) As We have said, St. Jean Marie Vianney, who so cultivated the virtue of penance, also held it as certain that "the priest must first of all be dedicated to continual prayer."[46] On this point it is well known that, when he had only recently been made the parish priest of a little village in which the Christian life was definitely languishing, he used to pass long and joyous hours of his nightly repose adoring Jesus in the Sacrament of His love. Thus the Sacred Tabernacle seems to have been the source from which he constantly derived heavenly strength by which he nourished and rekindled his own piety and provided for the effectiveness of his apostolic work. Thus, during this holy man's time, the beautiful words by which Our Predecessor of happy memory Pius XII described the Christian parish could most fitly be applied to the village of Ars. "The church is the center. The Sacred Tabernacle is the center of the Church, and beside the Tabernacle is the confessional in which the supernatural life or spiritual health is restored to the Christian people."[47]

(25) For the priests of our age, who are sometimes accustomed to over-emphasize the effectiveness of eternal activity and who so readily give themselves over to an agitation detrimental to their ministry, how opportune and how salutary is this example of continuous prayer given by a man who devoted himself completely to taking care of the necessities of souls! The Curé of Ars has said: "What keeps us priests back from the attainment of holiness is lack of meditation. It displeases us to withdraw our minds from outside things. We do not know what we rightly should do. We have need of intimate reflection, continuous prayer, and intimate union with God." As we know from the testimonies about his life, he was continually occupied with prayer, from which neither the burden of hearing confessions nor the other pastoral duties could in any way distract him. "When he was most occupied with activities, he never

[45] *ASV*, v. 227, 136.
[46] *Ibid.*, 33.
[47] In a discourse delivered Jan. 11, 1953, cf. *Discorsi e Radiomessagi di S. S. Pio XII*, XIV, 452.

left off speaking with God."[48] But let us bring him to speak, for, when he was discussing the joy or the advantages we derive from prayer, he was endowed with an inexhaustible eloquence. "We are beggars, who have need to beg everything from God."[49] "How many can we call back to God by our prayers!"[50] "The most fervent prayer to God: behold this is the absolute happiness of man here on earth!"[51] He himself enjoyed that happiness in abundance when he turned his mind, enlightened by the heavenly light, to the contemplation of heavenly things, and when he raised his sincere and pure soul from the mystery of the Incarnate Word of God to the heights of the Most Holy Trinity, that he loved with supreme affection. And the throngs of pilgrims who surrounded him in the church realized that something from the depths of the intimate life of this humble priest was being shown to them when these habitual words of his burst forth most frequently from his burning heart: "To be loved by God, to be joined with God, to walk before God, to live for God: O blessed life, O blessed death."[52]

(26) We vehemently desire, Venerable Brethren, that the clergy entrusted to your care, instructed by these documents about the life of St. Jean Marie Vianney, may be completely certain that they should employ every resource to be outstanding in zeal for prayer, and that they should be convinced that this is really possible even when they are occupied in an extreme abundance of apostolic works. If this is to be done, however, their lives must be entirely conformed to the norms of the faith. Jean Marie Vianney accomplished such marvellous things as one completely imbued with that same faith. A certain colleague of his in the sacred ministry used to say: "O the marvellous faith of this priest! It is so great that it could enrich all the souls in the diocese!"[53]

(27) As a matter of fact this constant union with God is brought about and nourished especially by various exercises of sacerdotal piety. The Church, with its wise legislation, has actually prescribed some of the more important of these. Among these we find especially daily meditation, pious visits to the Blessed Sacrament, the recitation of the rosary, and the diligent examination of con-

[48] *ASV*, v. 227, 131.
[49] *Ibid.*, 1100.
[50] *Ibid.*, 54.
[51] *Ibid.*, 45.
[52] *Ibid.*, 29.
[53] *Ibid.*, 976.

science.[54] Priests are bound, by a serious obligation which they have accepted towards the Church, to recite the Holy Office.[55] Perhaps the reason why some ecclesiastics may be caught up in the whirl of external things, may gradually come to lose some of their holy enthusiasm, and finally, unfortunately, drawn on by the attractions of this earthly life, may find themselves in serious danger, is that some of the prescriptions spoken of above may have been neglected, since in this way men find themselves deprived of all spiritual protection. On the contrary, Jean Marie Vianney, "while he was most busily occupied with the salvation of others, still did not neglect his own. He took the greatest care of his own holiness so that he could more readily bring others to holiness."[56] To use the words of St. Pius X: "Let us hold it as certain and definite . . . that the priest, to uphold his dignity and his position, must be completely dedicated to zeal for prayer . . . For the priest is bound by an obligation much more strict than that which affects others to obey the command of Christ that we must pray always. It was by reason of that command that Paul so urgently insisted that we be instant in prayer, watchful in it in gratitude, and that we should pray without ceasing."[57] And moreover We willingly make Our own the words in which Our immediate Precedessor, in the early days of his pontificate, gave as a kind of watchword to priests: "Pray, pray more and more, and more urgently."[58]

(28) The zeal for prayer of St. Jean Marie Vianney, who can almost be said to have spent the last thirty years of his life in church, where he was kept by the tremendous number of penitents, was distinguished by a special quality, in that it was directed particularly towards the Eucharist. His ardent piety towards Christ the Lord, hidden behind the Eucharistic veils, almost surpasses belief. "There," he said, "is the One who loves us so much. Why should we not love Him in return?"[59] He really had a burning charity towards the adorable Sacrament of the altar. His soul was drawn by an irresistible impulse to the sacred Tabernacle. He used to teach this method of prayer to his parishioners: "There is no

[54] Cf. *Canon* 125.
[55] Cf. *Canon* 135.
[56] *ASV*, v. 227, 36.
[57] In the exhortation *Haerent animo*, in the *Acta Pii X*, IV, 248 f.
[58] Discourse of June 24, 1939, in *AAS*, XXXI (1939), 249.
[59] *ASV*, v. 227, 1103.

need for many words in order that we may pray properly. By faith we believe that there, in the sacred Tabernacle, the good God is present. We open our heart to Him. We rejoice that He has admitted us into His presence. This is the best method of prayer."[60] He left nothing undone to stir up the reverence and the love of Catholics towards Christ hidden in the Sacrament of the Eucharist and to urge them to receive Holy Communion. And, by the example of his own piety, he himself showed the way to the rest. "In order that anyone should be convinced of this," witnesses have reported, "it was enough that they should see him celebrating Mass or even see him genuflecting when he passed in front of the Tabernacle."[61]

(29) "The marvellous example of St. Jean Marie Vianney," as Our immediate Predecessor testifies, "retains all its force even for our times."[62] The long and continuous prayer of the priest before the adorable Sacrament of the Altar has a dignity and an efficacy which are such that the priest can obtain them in no other way. There can be no substitute whatever for such prayer. Thus the priest, when he is adoring Christ the Lord and thanking Him, when he is offering satisfaction for his own sins or for the sins of others, or finally when he is praying most fervently to commend to God the matters entrusted to him, burns with a more ardent love for the Divine Redeemer to whom he has promised his fidelity, and for the men in whose favor he is exercising his pastoral care. And from the Eucharistic piety which is ardent, zealous, and effective, it inevitably follows that he will feed and nourish the interior perfection of his own soul, and that the supernatural strength, with which the strong workers for Christ must be equipped, will come abundantly to him in the carrying out of his apostolic responsibility.

(30) Likewise We do not want to pass over the benefits which come forth from this priestly Eucharistic piety to the faithful who are witness of the piety of the priests and are attracted by their example. For, as Our Predecessor of happy memory, Pius XII, rightly observed during one of his allocutions to the Roman clergy, "If you really desire that the faithful entrusted to you should pray piously and ardently, you must be an example to them in church, and they must see you praying. The priest who is on his knees

[60] *Ibid.*, 45.
[61] *Ibid.*, 459.
[62] In the message of June 25, 1956, in *AAS*, XLVIII (1956), 579.

before the Sacred Tabernacle in a reverent manner, and who prays attentively to God, is, for the Christian people, an example offering them an incentive and an invitation to rival such a priest in zealous piety."[63] The parish priest assigned to Ars employed these resources when he started out in his apostolic ministry. There can be no doubt whatsoever that these same resources are always most effective, in every circumstance of place and time.

(31) Let us never forget that the principal form of Eucharistic prayer is completed and summed up in the holy Sacrifice of the Altar. It is Our belief, Venerable Brethren, that We must consider this more carefully, since it has to do with an especially necessary aspect of the priestly life.

(32) It is not Our purpose here to explain in any great detail the Church's traditional doctrine about the priesthood and the Eucharistic Sacrifice. Our Predecessors of happy memory, Pius XI and Pius XII, in important and very clear documents, have dealt with these matters. We exhort you to take all care that the priests and the faithful under your direction may have adequate knowledge of these documents. For in this way the inaccurate statements of some men which are made occasionally when there are discussions on these points will vanish, and rash statements will be brought back to right order.

(33) Now, on this very salutary point, We wish in this encyclical letter to show especially for what reason the holy Curé of Ars, who, as is fitting for a hero, was most observant of his priestly duties, is fully worthy to be proposed as an example of outstanding virtue for the directors of souls and is constituted as their heavenly Patron. If it be true that the priest receives the priesthood so that he may serve at the altar and that he has begun the performance of his ministry with the Eucharistic Sacrifice, it follows that the Eucharistic Sacrifice remains for the minister of God, as long as he lives, the principle and the source both of the sanctity which he acquires for himself and of the apostolic activity to which he has given himself. This is very well exemplified in St. Jean Marie Vianney.

(34) For what is the summit of the priestly apostolate, if we now consider the highest point of its activity, other than this: wherever the Church lives, to gather around the altar the people

[63] In the discourse of March 13, 1943, in *AAS*, XXXV (1943), 114 f.

joined together in the bonds of faith, reborn in holy Baptism, and cleansed from their sins? Then the priest, using the sacred power he has received, offers the divine Sacrifice in which Christ Jesus renews that one and only immolation which He performed on Calvary for the redemption of the human race and for the glory of the heavenly Father. Then the Christians, uniting together, by the ministry of the priest offer the divine Victim to the sovereign and eternal God and offer themselves " a living sacrifice, holy, pleasing unto God."[64] And here it is that the people of God, instructed in the teachings and the precepts of the faith, and nourished by the Body of Christ, find what will endow them with supernatural life, advance them in that life, and, if need be, restore unity. Thus it is, moreover, that the Mystical Body of Christ, which is the Church, increases with spiritual growth everywhere on earth throughout the course of the centuries.

(35) And so it is that, since St. Jean Vianney more and more over the course of the years expended himself by dividing his time between the preaching of religious truth and the cleansing of souls from the stain of sin, and because in every act of his sacred ministry he turned himself to God's altar, rightly and properly his life must be called signally priestly and pastoral. There is no doubt that sinners flocked in throngs and most willingly to the church at Ars, attracted by the fame of the holy Curé, while, on the other hand, many priests find it very difficult to gather around them the people who have been entrusted to their direction, so that, after the manner of Missionaries, they may teach them even the first principles of Christian doctrine. These apostolic labors, which are necessary and which are sometimes difficult, must not prevent the men of God from keeping in mind the matter of supreme importance which they must always have before their eyes, and which St. Jean Vianney followed while he was dedicating himself to the outstanding duties of the apostolic life in a poor country church.

(36) It must especially be kept in mind that the priest, if he seriously intends, wills, and works to be holy, must find his model and his heavenly strength in the Eucharistic Sacrifice he offers. So we are instructed by the exhortation of the *Pontificale Romanum:* "Agnoscite quod agitis: imitamini quod tractatis." On this point Our immediate Predecessor of happy memory was

[64] *Rom.*, **12:1.**

pleased to state in his exhortation *Menti Nostrae:* "Just as the entire life of Our Saviour was ordered to the sacrifice of Himself, so likewise the life of the priest, who ought to bring out the image of Christ in himself, must be made a pleasing sacrifice with Him, in Him, and through Him . . . For this reason he must not only celebrate the Eucharistic Sacrifice, but even in a certain intimate way live it. For thus he can obtain that heavenly strength by which it comes about that he is entirely transformed and shares in the expiatory life of the Divine Redeemer Himself."[65] And he likewise offers this instruction: "Thus it is necessary that the priestly soul should strive to reproduce in itself whatever is accomplished on the altar of sacrifice. For, just as Jesus Christ immolated Himself; so His minister ought to immolate himself together with Him. Just as Jesus Christ expiated the sins of men, so the priest, by the lofty road of the Christian ascetical life, must attain to the purification of himself and of his neighbors."[66]

(37) The Church is looking at this point of heavenly doctrine when, with its maternal invitation, it urges its sacred ministers to cultivate the ascetical life and to offer the Eucharistic Sacrifice most religiously. For is this not the reason why priests have fallen away little by little from the first charity they received in holy ordination: that they have not been fully aware of the mutual bond by which the gift itself and the sacrificial offering must be joined to one another? St. Jean Vianney learned this by experience, and he thus stated it: "The reason why priests lose their fervor is that they do not say Mass attentively and piously." He, whose pious custom it was "to offer himself up in the way of expiation for sinners,"[67] used to shed tears "when he thought of the unfortunate priests who were devoid of the holiness necessary for their function."[68]

(38) With paternal exhortation We beg Our most beloved priestly sons to examine their consciences at a definite and stated time as to how they celebrate the divine mysteries, as to their attitude and state of mind when they go up to the altar, and as to the results they strive to acquire for themselves from the Mass. May the

[65] In the exhortation *Menti Nostrae*, in *AAS*, XLII (1950), 666 f.
[66] *Ibid.*, 667 f.
[67] *ASV*, v. 227, 319.
[68] *Ibid.*, 47.

solemn centennial of the outstanding and marvellous priest, who, "from the consolation and the happiness of offering the divine Victim,"[69] drew the most ardent will to dedicate himself, be an incentive to them. And may his prayer, as We are sure it will, obtain for them an abundance of light and strength.

III

(39) The outstanding example of priestly ascetical life and prayer which have been pointed out to you in this letter, Venerable Brethren, also clearly show from what source St. Jean Vianney drew his pastoral skill, and likewise clearly show the principle of the marvellous heavenly efficacy of his sacred ministry. On this point Our Predecessor of happy memory, Pius XII, issued a prudent warning: "Let the priest remember that the highly important ministry entrusted to him will be more fruitful to the extent that he himself is more closely united to Christ, and let him work under the guidance of the spirit of Christ."[70] Truly indeed the life of the Curé of Ars proves, with a new and glorious demonstration, that supreme rule of apostolic work which is based upon these words of Jesus Christ: "Without me you can do nothing."[71]

(40) Certainly We are not going to enumerate here all the wonderful accomplishments of that humble parish priest of a country village who, over a period of thirty years was so besieged by innumerable throngs in the confessional that he was contemptuously described by some as "the rabble-rouser of the nineteenth century."[72] And We think that We should not treat of all the special methods he employed in carrying out his ministry. All of these methods cannot always be applicable in our times. On this point, it pleases Us to recall to mind only this: that this Saint stood out as a model of pastoral zeal in his own time in a poor village which still showed the damage to Christian faith and morals brought about by the French revolution. Before he entered upon his work as pastor he received this command: "You will find little love of God in that parish; see to it that this love of God is stirred up by you."[73] He proved himself an untiring worker for God, prudent and skilled

[69] *Ibid.*, 667 f.
[70] In the exhortation *Menti Nostrae,* in *AAS,* XLII (1950), 676.
[71] *John,* 25:15.
[72] *ASV,* v. 227, 629.
[73] *Ibid.,* 15.

in gaining the youth to himself, and in bringing families to conform to the norms of Christian morality. He was zealously solicitous of the human needs of his flock, close to that flock in the manner of his life, and ready for all kinds of cares and labors for the institution of a Christian school and for missions to the people. All of these things show that St. Jean Marie Vianney, in the little flock assigned to him, carried within himself the image of the true pastor who knows his own sheep, turns them far away from dangers, and guides them powerfully and gently. Unwittingly he praised himself in a sermon when speaking long ago to the people, he uttered these words: "A good pastor! A pastor who is completely obedient to the commands and the wishes of Christ! Behold the greatest blessing which the good God can confer on a parish."[74]

(41) Since the example of this holy man bids us to consider three points especially which in force and importance belong to all times, We desire, Venerable Brethren, to call these points to your particular attention.

(42) What touches us first of all is his supreme appreciation of the pastoral office. So great was his humility and so profoundly did he realize through his faith the price of human salvation, that he could never take up the work of the parochial ministry other than fearfully. He once confided to a certain colleague: "My friend, you do not know what a terrible thing it is for a priest to be transferred from the care of souls to God's tribunal."[75] Moreover it is evident, as We have already said, that for a long time he had the strongest desire to retire to a solitude where he would as he said, weep over his miserable life and properly expiate it. And it is likewise manifest that he was only compelled by obedience and by zeal for the salvation of others to go again into the field of the apostolate which he had left.

(43) But if he felt within himself that the greatness of this burden was so serious that sometimes he seemed as it were to be crushed, the reason must be sought in the fact that there dwelt in his mind so exalted a concept of his office and of the pastoral charge that one could live up to it only by intense fortitude. From the beginning of his pastoral ministry, he thus prayed to God: "My God, grant that the sheep entrusted to me may return to a good life. I

[74] *Sermons du B. Jean B. M. Vianney*, II, 86.
[75] *ASV*, v. 227, 1210.

am ready to go through whatever it pleases You to have me go through all the days of my life."[76] And God graciously granted that fervent prayer. For later he had to confess: "If, when I arrived in the village of Ars, I had known of the sufferings that were destined for me, I would certainly have died then and there."[77] Following in the footsteps of the apostolic men of all times, he realized very well that it was through the cross that he could work most effectively for the salvation of those who had been confided to his care. For their sake and without complaint he suffered calumnies, prejudices, and adversities of every sort. For their sake he willingly bore the most painful vexations of mind and body which accompanied the daily administration of the Sacrament of Penance which was almost never interrupted over the course of thirty years. For their sake he, as an athlete of Christ, fought against diabolical enemies. For their sake, finally, he brought his body into subjection by voluntary mortification. On this point there is his well known answer to that priest who had complained to him that his own apostolic zeal had brought forth no fruits: "Have you prayed to God? Have you wept? Have you cried out in pain? Have you sighed? Have you also used fasting, going without proper sleep, and sleeping on the bare floor? Until you have done these things, do not imagine that you have made every effort."[78]

(44) Our mind turns again to the priests who are in charge of souls, and We earnestly beg them to perceive the force that is to be found in these serious words. Let every one of them, under the guidance of that supernatural prudence to which all our actions must be conformed, take thought about the manner of his own life and see whether or not it be such as the pastoral care entrusted to him demands. With confidence that the gifts of the merciful God will never be wanting to human weakness, let these priests consider within themselves the burdens and the duties they have assumed, looking at St. Jean Marie Vianney as they would look in a mirror. That holy man used to complain: "The great calamity comes to us parish priests when the soul is sunk in idleness and in sloth." In these words he was referring to the harmful attitude of those pastors who are not at all affected by the fact that so many of the sheep entrusted to them are soiled in the slavery of sin. Actually,

[76] *Ibid.*, 53.
[77] *Ibid.*, 991.
[78] *Ibid.*

if they want to imitate the Curé of Ars, who was "convinced that we must love men if we are going to benefit them,"[79] these same priests should inquire within themselves about the kind of charity with which they love those whose care God has entrusted to them and for whom Christ died.

(45) Undoubtedly the fact that sometimes the efforts of the most holy men are ineffective must be attributed to human freedom and likewise to occurrences which do not depend on human freedom at all. Nevertheless the priest must remember that, in the hidden designs of Divine Providence, the eternal fate of very many men is intimately connected with his pastoral skill and with the example of his priestly life. Is not the force of this thought such as to move the slothful in a salutary way, and to stir up the zealous to more fervent efforts?

(46) Since it is recalled that "he was at all times alert to the needs of souls,"[80] St. Jean Marie Vianney, as a good pastor, excelled also in this: that he abundantly supplied the nourishment of Christian truth to his parishioners. As a matter of fact throughout his entire life he engaged in preaching and in the teaching of the catechism.

(47) All know the tremendous and constant effort he had to make in order to be equal to the performance of this task, which the Council of Trent has designated as the first and the most important work. For the course of studies which he took up at what was already an advanced age was very difficult for him, and the first sermons he preached to his people cost him very many nights without sleep. How much can teachers of the word find in this to imitate! As a matter of fact there are some who, abandoning almost all regard for studies, far too readily seek to find in his meager store of erudition a bad excuse for themselves. Let them rather propose to themselves as an example the vigorous constancy by which the Curé of Ars rendered himself competent to perform this exalted ministry with the equipment of his own talents. These talents, incidentally, were not as meager as the popular opinion would have it, since he was endowed with keenness of mind and with correct judgment.[81]

[79] *Ibid.*, 1002.
[80] *Ibid.*, 580.
[81] *ASV*, v. 3897, 444.

(48) Of course men in sacred orders ought to acquire for themselves the cognizance of human affairs and the store of sacred doctrine that are proportionate to their talent and to their position. But would that the pastors of souls might expend in this work as much energy as the Curé of Ars spent in order to learn things which were hard and difficult, in order to strengthen his memory by exercising it, and especially in order to derive knowledge from the Lord's Cross, which is the greatest of books. So it was that his own Bishop answered certain critics of his with the statement: "I do not know whether or not he is learned. Yet he shines with heavenly enlightenment."[82]

(49) Thus rightly and properly Our Predecessor of happy memory Pius XII did not hesitate to propose this humble country parish priest as a model for the preachers of Rome. "The holy Curé of Ars was certainly not endowed with an innate oratorical talent like that possessed by Segneri and Bossuet. Yet that enlightenment dwelt in his mind as something living, clear, and profound, was manifested in the sound of his voice, shone forth in the look of his eyes, and presented to the thought and the apprehension of his hearers concepts and illustrations that were apt and fitting and figures of speech that were so pleasant that they would have compelled the admiration even of St. Francis of Sales. Such are the preachers who attract the souls of the faithful to themselves. The man who is filled with Christ will, without difficulty, find means and ways of joining others to Christ."[83] In these words the Curé of Ars is marvellously well described as a teacher of the catechism and as a preacher. And when, towards the end of his earthly life, his over-tired voice could not reach his hearers, he used to convert the faithful who crowded around his pulpit to a life of virtue by his ardent look, by his tears, by the sighs that manifested his love for God, and by the evidence of the acute suffering he endured whenever even the thought of sin came into his mind. How could all these people fail to be powerfully moved, when a life of this kind, entirely given over to God, was so closely evident there before them?

(50) Up until his most pious death St. Jean Marie Vianney was most observant of his duty of teaching, both the faithful confided to his care and the pilgrims who crowded into his church, of

[82] *Ibid.*, 272.

[83] In the discourse of March 16, 1946, in *AAS*, XXXVIII (1946), 186.

denouncing "in season and out of season,"[84] all evils, under whatever appearance they might be hiding, and especially of lifting souls high up to God, for "he preferred to point out the beauties of virtue rather than the ugliness of vice."[85] For this humble priest understood well the dignity and the greatness inherent in the office of teaching the word of God. He used to say: "Our Lord, who is Truth itself, esteems His word no less than His Body."

(51) Thus it is easily understood that Our Predecessors were delighted to point to such an example for the directors of the Christian people to imitate. For it is very important indeed that the clergy carry out their work of teaching with zealous diligence. On this point St. Pius X says: "It is imperative to insist upon and urge this one thing: no priest is bound to any duty more important than this: no priest is bound by any obligation more imperative than this."[86] This warning, which Our Predecessors have repeated with firm constancy over and over again, and which is inserted into the prescriptions of the Code of Canon Law,[87] We now bring to your attention again, Venerable Brethren, on this solemn occasion of the centennial of the holy catechist and preacher of Ars. Hence by Our praise We encourage the efforts that are being made, under your initiative and guidance, in a circumspect and prudent way, in many places, in order that religious instruction which must be properly imparted to the young and to adults in many ways and in a manner in keeping with the needs of the individual places, may be improved. These tentatives are certainly useful, but, while this centennial is being observed, God wills that the marvellous force of the irresistible apostolic spirit of this priest should be shown in a new light. By his words and by the works of his life he gave testimony to Christ nailed to the Cross: "not in the persuasive words of human wisdom, but in showing of the Spirit and power."[88]

(52) Now it remains for Us to enter more into detail on the subject of the pastoral ministry of St. Jean Marie Vianney, by pointing out the fact that for a long period of his life this ministry was a continual martyrdom to him, and that, in the performance of it, the administration of the Sacrament of Penance was outstanding

[84] *II Tim.*, 4:2.
[85] *ASV*, v. 227, 185.
[86] In the encyclical *Acerbo nimis*, in the *Acta Pii X*, II, 75.
[87] *Canons* 1330 ff.
[88] *I Cor.*, 2:4.

in a particularly praiseworthy manner and produced most abundant and salutary results. "Daily for almost fifteen hours he patiently listened to people making their confessions. He started this work very early in the morning and kept it up until far into the night."[89] When, five days before his death, he was broken by weariness and the strength to continue this was lacking, his last penitents came to him while he was lying on the bed on which he was about to die. It is said that the number of pilgrims who strove to see him each year towards the end of his life is estimated at eighty thousand.[90]

(53) It is almost impossible to realize the pains, the inconveniences, and the bodily sufferings of this man who sat in the confessional hearing confessions for such an interminable length of time, even when he was already weakened by fasting, mortifications, infirmities, vigils, and lack of sleep. But he was especially troubled by the anguishes of soul that never ceased to afflict him. Listen to these words of sorrow. He used to say: "So many impious offences are being committed against God that we are almost moved to pray for the end of the world . . . One must come to Ars to realize the gravity and the almost infinite multitude of sins . . . Unfortunately, we do not know what is to be done. We believe that all we can do is to mourn and to pray to God." And moreover this holy man could add that he had taken a great part of the expiation of sins upon himself. For he thus answered those who consulted him on this matter: "I impose only a small burden of penance on those who make a good confession. The rest I take on myself."[91]

(54) Certainly St. Jean Marie Vianney always kept those whom he called "the poor sinners" before his eyes and in his mind, moved by the hope that he would sometime see them converted to God and weeping because of the sins they had committed. All his cares and his thoughts were directed to this end. To this same end was likewise ordered the work to which he devoted all his time and almost all his strength.[92] By his experience, and through the use of the sacred tribunal of Penance, in which he gave absolution, he understood how much malice there is in offences against God and how savage a devastation sin brings into the souls of men. He used to depict this in the darkest colors. He said: "If we, endowed with

[89] *ASV*, v. 227, 18.
[90] *Ibid.*
[91] *Ibid.*, 1018.
[92] *Ibid.*, 18.

faith as we are, could perceive a soul soiled by mortal sin, we would die at once of fear."[93]

(55) But the punishments of hell to which souls in the state of sin are liable had less effect in increasing the force of his sorrow and of his words than the anguish he felt by reason of the fact that the divine love was either forgotten or neglected, or offended. The viciousness of sin and the ungrateful forgetfulness of the great goodness of God made him weep bitterly. "My friend," he used to say, "I am weeping because you do not weep."[94] But on the contrary, with that kindness did he take special care that souls who repented their sins should be lifted up to good hope! He spared no effort to show himself to these people as the minister of divine mercy, which, to use his own words, "like a raging torrent draws all souls along with it."[95] And he pulsed with a more than maternal charity "since God gives forgiveness more quickly than a mother snatches her child from the fire."[96]

(56) Stirred up by the example of the Curé of Ars, let all directors of souls see to it that they devote themselves generously and equipped with the proper knowledge to this duty of such great importance, since it is here especially that the divine mercy emerges victorious over human malice, and here that, freed from their sins, men are reconciled with God. These same men should also remember that "with very serious words" Our Predecessor of happy memory Pius XII reproved the opinion of those who belittled the frequent use of the Sacrament of Penance when it is a matter of venial sins. For the Sovereign Pontiff said: "For making a progress which is daily more vital along the path of virtue, We wish especially to recommend that pious use of frequent confession, which has been introduced by the Church not without the impulse of the Holy Ghost."[97] And likewise We are completely confident that priests, before others, will faithfully obey the prescriptions of Canon Law[98] which command that they themselves piously and at definite times receive the Sacrament of Penance which is so necessary for the attainment of holiness. We are also confident that, as is fitting, they may

[93] *Ibid.*, 290.
[94] *Ibid.*, 999.
[95] *Ibid.*, 978.
[96] *ASV*, v. 3900, 1554.
[97] In the encyclical *Mystici Corporis Christi*, in *AAS*, XXXV (1943), 235.
[98] *Canon* 125, § 1.

have the highest esteem for and make use of those urgent exhortations which this same Predecessor of Ours more than once imparted "with sorrowful soul."[99]

(57) Now that this encyclical letter of Ours is coming to an end, We wish to assure you, Venerable Brethren, that We have a most pleasant hope that this centennial celebration, with the help of God's grace, may keenly sharpen the zeal of all priests for performing their sacred ministry with a more fervent enthusiasm, and especially, "with regard to the first duty of priests, which is the duty of working towards their own sanctification."[100]

(58) When, from this height of the Supreme Pontificate, to which We have been raised up by the hidden decree of God's Providence, We come to think of what souls are hoping and waiting for, or of the great number of regions of the world not yet enlightened by the light of the Gospel, or finally of the innumerable needs of the Christian people, the image of the priest comes always before Our eyes. If a priest be lacking, or if his daily work should cease, what profit would there be in all the apostolic works that have been begun, even those which seem particularly well adapted to this present time? What would be accomplished even by those laymen who generously and enthusiastically co-operate in the apostolate? Therefore We do not hesitate to call upon these priests whom We love so much and in whom the Church places such great hope, to call upon these priests in the name of Jesus Christ that with fatherly soul they may do with supreme fidelity what is demanded of them by the importance of their ecclesiastical dignity. To this appeal of Ours these wise words of St. Pius X add force: "For the promotion of the kingdom of Jesus Christ in the world, nothing is more necessary than the holiness of ecclesiastics, that they may give leadership to the faithful by example, by word and by teaching."[101] This agrees with what St. Jean Marie Vianney said in the presence of his Bishop. "If you want the entire diocese to be converted to God, then all the parish priests must become saints."

(59) But to you, Venerable Brethren, upon whom the heavy responsibility for the holiness of your clergy is especially incumbent,

[99] In the encyclical *Mystici Corporis Christi,* in *AAS,* XXXV (1943), 235; in the encyclical *Mediator Dei,* in *AAS,* XXXIX (1947), 585; and in the exhortation *Menti Nostrae, AAS,* XLII (1950), 674.

[100] In the exhortation *Menti Nostrae, AAS,* XLII (1950), 677.

[101] In the letter *La ristorazione,* in the *Acta Pii X,* I, 257.

We wish in a special way to commend those most beloved sons of Ours, that you may be solicitous against the difficulties, which are sometimes serious, by which their lives or their works are affected. What can a Bishop not accomplish who has a real love for the clergy entrusted to his watchfulness, who has the clergy attached to him, who really knows them, takes genuine care of them, and governs them strongly and paternally? If the pastoral solicitude of the whole diocese is incumbent on you, an entirely special care must be devoted to those men whom you have constituted in sacred orders as the immediate helpers in your work, and whom you realize are closely associated with yourselves in such holy bonds.

(60) Given the opportunity of this centennial celebration, We wish also to direct a paternal exhortation to all the faithful, that they may pray constantly to God for their priests, and that they may contribute, in the measure in which each is able, towards the holiness of the priests. Today those who are outstanding in ardent piety turn their eyes and their minds, with great hope and expectation, to the priest. At a time when the domination of money, and the attractions of the senses, and an over-exalted esteem for technical studies are everywhere spread abroad, they want to look upon him as a man who speaks in the name of God, who is animated by firm faith, and who, as it were without thought of himself, is on fire with fervent charity. Let all of these be mindful of the fact that they can greatly help priests to attain to this high goal if they now show proper reverence for the priestly dignity, if they look with right judgment on the pastoral work and its difficulties, and finally if they help in this work with a more effective zeal.

(61) We could not do other than to turn an especially paternal regard towards the youth, for whom We have an especially intense charity, and in whose accomplishments the Church places the hope of the future. The harvest indeed is great, but the workers are few.[102] In how many countries do heralds of the truth of the Gospel, worn out by their labors, await with the most intense longing those who can take their places! There are not lacking peoples who languish miserably for a lack of heavenly, rather than of earthly, nourishment. Who will spread for them the heavenly banquet of life and of truth? We are entirely confident that the youths of our time will generously answer the invitation of the Divine

[102] Cf. *Matt.*, 9:37.

Master to carry on this necessary work as youths did in times gone by.

(62) Now priests often find themselves in difficult situations. There is no reason to be astonished at this, for those who hate the Church attack the priests by troubling them and by laying traps for them. As the Curé of Ars himself said, those who want to overthrow religion start out by hating the priest.

(63) But still, even in the midst of these most serious difficulties, a high and genuine happiness comes to priests who are burning with zeal for religion from their awareness of their own function, since they realize that they have been called by the Divine Saviour to give their enthusiastic co-operation in a most holy work, which has to do with the redemption of men's souls and with the increase of Christ's Mystical Body. Let Christian families esteem it a high privilege to give priests to the Church, and thus they may joyously and gratefully offer their sons for the sacred ministry.

(64) But since this exhortation of Ours also strongly affects your own souls, Venerable Brethren, it is unnecessary to dwell on it any longer. For We are certain that you are completely aware of this solicitude of Our soul and of its persuasive force, and that you will take pains to share in it. But in the meantime We commit to the prayer of St. Jean Marie Vianney this highly important affair with which the salvation of innumerable men is so closely bound up.

(65) We turn Our regard to the Immaculately Conceived Mother of God. Shortly before the holy Curé of Ars finished the long course of his life which was freighted with heavenly merits, she appeared to another part of France to an innocent and humble girl, in order that through her, with maternal exhortation, she might call men to zeal for prayer and for Christian penance. This revered voice, still affecting men after the passing of a hundred years, resounds far and wide almost everywhere. And truly the deeds and the words of this priest who has been canonized, whose hundredth anniversary we are celebrating, illumined with a kind of previous and heavenly light those same heavenly truths which, in the Grotto of Lourdes, were revealed to that innocent girl. For he himself who was greatly devoted to the Immaculately conceived Virgin Mother of God, in the year 1836 dedicated his parish church to Mary conceived without sin. And it was with supreme piety and joy that,

in 1854, he reverently received the Catholic dogma in which this truth was infallibly defined.[103]

(66) Therefore it is with the highest gratitude to God that We join together these two centennials, the one at Lourdes and the other at Ars, which, in the way in which they follow one another, greatly ennoble that nation so dear to Us which glories in the fact that these two holy places are within her boundaries. Mindful of so many benefits, and confident that new blessings are going to come to Us and to the universal Church, let Us borrow from the holy Curé of Ars that prayer which came so frequently from his lips: "Blessed be the holy and Immaculate Conception of the most blessed Virgin Mary, the Mother of God. May all nations praise, and may all lands invoke and glorify thy Immaculate Heart!"[104]

(67) Greatly confident that this centennial of St. Jean Marie Vianney will everywhere stir up the zeal both of priests and of those who are called by God's grace to the priesthood, and likewise that it will bring all the faithful to be more solicitous in advancing what pertains to the life and the functions of the priests, to each and every one of them, and to you, Venerable Brethren, first of all, in fervent charity We impart the Apostolic Benediction to draw down the grace of heaven, and as a pledge of Our benevolence.

Given at Rome, at St. Peter's, August 1, 1959, the first year of Our Pontificate.

POPE JOHN XXIII

[103] *ASV*, v. 227, 90.
[104] *Ibid.*, 1021.

Book Reviews

TERTULLIAN: TREATISES ON PENANCE. Translated by William Le Saint, S.J. (Ancient Christian Writers No. 28, edited by Johannes Quasten and Walter J. Burghardt, S.J.), Westminster, Md.: The Newman Press, 1959. Pp. vi + 330. $4.00.

From its first appearance the series, Ancient Christian Writers, has been hailed by the world of scholarship. In the field of research in Patrology and Christian Antiquity it is recognized as an indispensable tool of research. At the same time, because of the standard excellence of the translations, the series is avidly read by those who have experienced an awakened interest in the timeless treasures of the early Christian writers.

In the present volume Father Le Saint offers two works of Tertullian that are of prime importance for the history of penance in the early Church, the treatises, *On Penitence* and *On Purity*. The compact introductions furnish the necessary background for understanding the occasion, the nature, the audience, and the subject matter of these writings. With regard to the translation of Tertullian, everyone knows that his is a most difficult Latin. One can, of course, have recourse to paraphrase and circumlocution. Again, one can translate obscure and disputed passages by reading into the text the views and meanings of later commentators. Because of the theological importance of these works Father Le Saint has deemed it best to translate them quite literally. Disputed and controversial passages are elucidated in the notes. This is a sane procedure. However, Father Le Saint has labored very assiduously over the translation and has succeeded in furnishing us with a most careful, reliable, and readable product.

The notes are an inexhaustible mine of information on all possible subjects: culture (Roman and Christian), law, philosophy, psychology, philology, sociology, and theology. In the field of theology, one is given the finest reference work on the multitudinous problems connected with the field of penance in the early Church. True, many points remain controversial. Father Le Saint has not necessarily settled these matters. However, he has evaluated whatever has been written on the subject of penance and has pointed the way to a balanced and judicious interpretation. Because of this, this work is the surest, safest, and sanest extant guide to the whole problem of penance in the early Church. The value of the work is even greater by reason of the indexes: the index of the

Old and New Testaments, the index of authors, the vital and indispensable guide to Latin and Greek words, and the generous topical index.

A work like this is a tribute to the industry and scholarship of Father Le Saint. It puts him in the foremost ranks of authorities on Tertullian and the early history of penance. Others working in these fields must of necessity take cognizance of this study; not only will they be deeply indebted to it, but also richly rewarded.

ALFRED C. RUSH, C.SS.R.

CHRIST IN THE THEOLOGY OF ST. PAUL. By L. Cerfaux. Translated by G. Webb and A. Walker. New York: Herder and Herder, 1959. Pp. 560. $7.80.

The work of Père Lucien Cerfaux is well known to the world of European scholarship. With this translation of *Le Christ dans la Théologie de S. Paul* (original in French, published in 1951), he will certainly become more widely known to an English speaking audience eager to hear him.

This book is a monumental study of Pauline Christology. The author divides his treatment into three sections: Christ the Saviour; the gift of Christ; the mystery of Christ. The work is designed to follow the chronological order of the Epistles, in an effort to demonstrate the development of Paul's theological perception. The structure of each of the parts is quite uniform. Cerfaux deals first with the faith of the primitive community as it is founded upon the Old Testament and Jewish tradition. Next he shows how Paul re-expresses and develops this faith in the light of the Christian message and the fulfillment of ancient prophecy. Though this pattern is repeated in each part of the work, this fact does not mean that the book is just a series of repetitions of like ideas. Rather, each section has its own originality by reason of the fact that each has a different center of reference.

Throughout the book, only the major Epistles are used: Thessalonians, Corinthians, Galatians and Romans are used as a basis for the first two titles. The Captivity Epistles suggest the title for the third section of the book: The Mystery of Christ. The Pastoral letters are used only incidentally for the light they throw on Paul's earlier theology. The letter to the Hebrews is omitted altogether.

Cerfaux assumes that Paul's conversion took place at the beginning of the fourth decade of the first century, and that he has at the back of his mind some twenty years of theological reflection on the part of the first Christian community. After a careful examination of Paul's expres-

sion of his faith, the author attempts three syntheses corresponding to Paul's three successive angles of approach.

The first point of interest is the *parousia* and the resurrection of Christ, to which His death is immediately joined. The synthesis that develops from a concentration on these elements is soteriological—a description of salvation which is both future (in the *parousia*) and present (in the power of Christ's resurrection and death).

Secondly, the present power of Christ's resurrection and death forces one to concentrate upon Christianity as a power that sanctifies the present day.

Finally, when he was confronted with the polemical needs of the Church in Asia Minor, Paul felt the need to develop a new synthesis. He combined the soteriological and mystical elements of the two earlier stages of his thought. This led to a third level of Paul's thought which gives us the most complete of his Christological syntheses. The chief point of interest is Christ's "mystery," i.e., the manner in which God has brought about our salvation reveals a secret wisdom which centered on Christ and was realized by Christ.

The principal elements of Paul's Christology remain constant throughout the epistles. The basis of his theology and the essential means of expressing his thought were determined from the start, for Paul inherited the attitude of the early Christian community. Nevertheless, there is something personal and specific to Paul contained in his presentation of doctrine. This is what the author captures so well in a clearly conceived and precisely written treatment. The translation of Webb and Walker is both accurate and readable. This book will be a rewarding experience for anyone with courage enough to undertake the task of reading it. It is not an easy book to read. The ideas are closely reasoned, and they demand either great knowledge of the Epistles or a constant reference to them. However, when one has finished the task, he finds himself enriched for the rest of his days.

MICHAEL J. CANTLEY

PRIESTS' PROBLEMS: Being answers to a large variety of questions on points of moral, canonical, liturgical and rubrical interest. By the late Canon E. J. Mahoney. Selected and edited by Rev. L. L. McReavy. London: Burns Oates and Washbourne Ltd., 1958 (Benziger Brothers, Inc.). Pp. 468. $6.00.

Without doing violence to the complicated canonical principles of interpretation, one can justifiably apply the ancient adage "A book is a man's best friend" to the recently published *Priests' Problems*.

In this one volume the purchaser actually has two friends: a canonical expert well versed in the sacred sciences of canon law and liturgy as well as an apt adviser aware of the pressing problems of a busy parish priest. Though theory and practice are often regarded as incompatible elements, there seems to have been a fortunate forging of the two in the person of the late Canon Mahoney "whose monthly responses to moral, canonical, rubrical and liturgical questions, sent in by the clergy, for twenty-two years were a most valuable and popular feature of *The Clergy Review*" (ed. note, p. v).

The pattern of reply to each question basically consists of precise quotations from authoritative sources followed by the author's evaluation and application. Within this necessarily limited framework Canon Mahoney remarkably succeeds in conveying the impression that he possesses an acute "au-courant" awareness of the most pertinent recent decrees as well as a deep feeling of sympathy for the average parish priest who must resolve real, not imaginary, difficulties. To prove the former point one need only refer to his exceptional knowledge of the recently promulgated canons of the Code of Oriental Canon Law (cf. q. 30, pp. 42-44; also his clear explanation of the Easter morning Mass stipend (q. 66, pp. 94-95). The latter point is easily verified by a mere glance at the list of topics cleverly arranged on the front of the book-jacket: banns of marriage of catechumens, sponsorship at heretical baptisms, marriage of communists, refusal of absolution, etc. At all times Canon Mahoney displays a conscientious courage of convictions, always adopting a sensible solution, which, nevertheless, is within the ambit of the law. As an example, the reviewer cites the reply to the question concerning the assistant's appointment "audito parocho" (cf. q. 19, pp. 29-30).

The present reviewer confesses that by far he is in complete agreement with the solutions to the questions as proposed by the eminent Canon Mahoney. Inasmuch as the extraordinary minister of confimation has been the subject of his doctoral dissertation, he differs with the author in his conclusion that the obligation to use the faculty of confirming the dying is not grave (q. 52, p. 75); also that the administrator of canon 472, 2° is not included in the exhaustive list of ministers defined in the decree "Spiritus Sancti munera" (q. 55, p. 78). Though neither Canon Mahoney nor Doctor McReavy would be expected to know at the time of publication of the existence of a short form for confirmation in case of necessity (q. 53, p. 75), the reviewer cannot refrain from bringing to the attention of the readers the short form that was proposed by the Supreme Congregation of the Holy Office to the Bishop of Norwich on April 10, 1958 (cf. *The*

Provisions of the Decree "Spiritus Sancti munera": The Law for the Extraordinary Minister of Confirmation, The Catholic University of America Canon Law Studies no. 397, 1958, p. 140). With reference to the question of hatless women in churches (q. 272, pp. 369 f.), the reviewer would prefer to go along with the opinion of his beloved and revered professor of Canon Law at the Catholic University, the late Monsignor Roelker, that the phrase "dum ritibus sacris assistunt" of canon 1262 is to be applied strictly to participation at liturgical services, not to a passing visit to a church.

The distinguished Father L. L. McReavy of Ushaw College is to be complimented and congratulated for the extraordinarily fine compilation of the manifold questions and answers. The arrangement of the responses to the pattern of the Code of Canon Law is most practical. The Code index is very useful and also serves as a measuring rod to indicate, for instance, that questions pertaining to marriage are usually most frequent. The subject index is very extensive and enables the reader to locate quickly the questions and answers pertinent to his problem. Father McReavy's occasional editorial notes are very helpful in clarifying a particular point, e.g., cf. q. 29, p. 41.

The reviewer recommends very highly *Priests' Problems* to anyone who wants to add to his voluminous collection a book which could well be classified as a "Library of Canonical, Moral and Liturgical Treatises."

HENRY J. DZIADOSZ

Book Notes

Happiness with God by Dom Basil Whelan, O.S.B. (St. Louis: B. Herder Book Co., 1959. Pp. viii + 149. $2.75) is in many ways a sequel to his earlier volume, *The Joy of Serving God.* The present volume consists of a series of conferences. Although originally given to convents of nuns, the conferences are applicable to those living in the world and to all who follow in the steps of Christ, irrespective of their state in life. The title of the book shows its spirit. Religion is not something dreary and depressing. On the contrary, true Christian life is something positive and optimistic. These are the points that Dom Whelan stresses as he talks on the divine indwelling, heaven, confidence, Mary, and many other topics. The talks are ascetically sound and balanced, psychologically optimistic and encouraging. They are worthwhile reading and re-reading. In the course of the talks many apt quotations are given from masters of the spiritual life from various ages of Christianity. It would have been a greater service if a reference were always given to these writings.

Now that the "noon-day devil" has departed from the new Latin psalter, other Latin "devils" will be found to vex the uninitiated. Father William J. Konus, of the diocese of Steubenville, in this work, *Dictionary of the New Latin Psalter of Pope Pius XII* (Westminster, Md.: The Newman Press, 1959. Pp. xi + 132. $2.75), has furnished a quick and handy guide for understanding the psalms. Proper names are identified. The meaning of each word is set down briefly and clearly along with the citation of the verse of the psalm in which it appears. Usually the first citation of the word is given. If there is more than one meaning of a word (e.g., munus = bribe, office), then the various meanings are pointed out together with the different passages in the psalms in which this one word appears. With regard to verbs, if they are regular, a number is placed after them to show to which conjugation they belong. If they are irregular, the parts of the verbs are printed in full. With regard to nouns, the genitive is given and the gender is indicated. For one who is changing from the old to the new, for one who is just being introduced to the psalter, for everyone who wants to use this daily prayer book with understanding and meaning in glorifying God, this handy book will be worthwhile and valuable.

Pope Pius XII has many claims to fame; certainly one of them is the importance of his work in Mariology. It was he who solemnly defined the doctrine of the Assumption, and who issued countless documents dealing with the Mother of God. *Four Marian Encyclicals and the Apostolic Constitution Munificentissimus Deus of Pope Pius XII* (New York: The Paulist Press, 1959. Pp. 158. $1.50) offers an excellent cross-section of his Marian writings and his Marian teachings. Besides the *Munificentissimus Deus,* in which the Assumption was defined, this volume contains four encyclicals. These are *Deiparae Virginis Mariae* in which Pius sought out the mind of the hierarchy on the Assumption; the encyclical, *Fulgens Corona Gloriae,* on the centenary of the definition of the Immaculate Conception; the encyclical, *Ad Caeli Reginam,* on the Queenship of Mary; and *Le Pelerinage de Lourdes* on the centenary of the apparitions of Mary at Lourdes. Father William Hogan offers an excellent Introduction in which he points out the Marian achievements of Pius XII and the function of his teaching office. Each document contains very helpful Discussion Club Outlines. These are supplied by Father Gerald C. Treacy, S.J., and they are ideal for further study on these documents. This volume will be helpful to all who seek for devotion that is theologically rooted and for theology that is devotionally orientated.

Books Received

TOWARD GOD: RELIGIOUS TRAINING IN THE FAMILY. By P. Ranwez, S.J., J. and M. L. Defossa, and J. Gérard-Libois. Translated by Paul Barrett, O.F.M.Cap. Westminster, Maryland: The Newman Press, 1959. Pp. 260. $4.75.

THE EARLY LITURGY TO THE TIME OF GREGORY THE GREAT. By Josef A. Jungmann, S.J. Translated by Francis A. Brunner, C.SS.R. Notre Dame, Indiana: University of Notre Dame Press, 1959. Pp. 314. $5.75.

THE FIRST JESUIT, ST. IGNATIUS LOYOLA. By Mary Purcell. Westminster, Maryland: The Newman Press, 1957. Pp. xv + 417. $5.00.

EXPERIMENTAL PSYCHOLOGY. By Paul Siwek. New York: Joseph F. Wagner, Inc., and London: B. Herder, 1959. Pp. xii + 521. $6.50.

THE CHURCH AND THE SUBURBS. By Andrew M. Greeley. New York: Sheed & Ward, 1959. Pp. xviii + 206. $3.50.

CONSIDER YOUR CALL. By Elias Cardinal Dalla Costa, Archbishop of Florence. Translation by Rev. Arthur T. Schmit. Derby, N. Y.: St. Paul Publications, 1959. Pp. 206. $3.00.

NULLITY OF MARRIAGE. New Edition—Revised and Enlarged. By F. J. Sheed. New York: Sheed and Ward, 1959. Pp. xi + 132. $3.00.

THE SPIRITUAL JOURNAL OF ST. IGNATIUS LOYOLA, FEBRUARY 1544-45. Translated by William J. Young, S.J. Woodstock, Maryland: Woodstock College Press, 1958. Pp. viii + 63. No price given.

SERVING AT MASS. By Baldwin Schulte, O.F.M. Cincinnati, Ohio: St. Francis Book Shop, 1959. Pp. 63. $2.25.

MAKE THE WAY KNOWN: THE HISTORY OF THE DOMINICAN CONGREGATION OF ST. MARY OF THE SPRINGS, 1822 TO 1957. By Katherine Burton. New York: Farrar, Straus & Cudahy, 1959. Pp. xii + 291. $4.50.

RUSSIAN SOCIAL MONISM AND AMERICAN SOCIAL PLURALISM. By Vatro Murvar. Spokane, Washington: Gonzaga University Press, 1959. Pp. 139. $3.00.

ECUMENICAL COUNCILS. By Paul H. Hallett. Wichita, Kansas: The Catholic Bookshop, 1959. Pp. 72. 60¢. This publication is one of *The Catholic Action Series of Textbooks for Religious Discussion Clubs.*

LITURGICAL RETREAT. By Roy J. Howard, S.J. New York: Sheed and Ward, 1959. Pp. xii + 145. $3.00.

RELIGION IN RUSSIA FROM LENIN TO KHRUSHCHEV. AN UNCENSORED ACCOUNT. By Leopold L. S. Braun, A.A. Paterson, N. J.: St. Anthony Guild Press, 1959. Pp. 88. No price given.

ALL MY LIBERTY. THEOLOGY OF THE SPIRITUAL EXERCISES. By John A. Hardon, S.J. Westminster, Maryland: The Newman Press, 1959. Pp. xxii + 207. $3.75.

CROSIER ON THE FRONTIER. A LIFE OF JOHN MARTIN HENNI, ARCHBISHOP OF MILWAUKEE. By Msgr. Peter Leo Johnson. Madison, Wisconsin: The State Historical Society of Wisconsin, 1959. Pp. xiii + 240. $3.95.

MY DOOR IS ALWAYS OPEN. By Georges Huber. Translated by Thomas Finlay. Notre Dame, Indiana: Fides Publishers Association, 1959. Pp. xiv + 158. $3.50.

HANDING ON THE FAITH. A MANUAL OF CATECHETICS. By Josef Andreas Jungmann. New York: Herder and Herder, 1959. Pp. xiv + 445. $6.50.

LEXIKON FÜR THEOLOGIE UND KIRCHE. Third Volume. Colet to Faistenberger. Freiburg im Breisgau: Herder, 1959. Pp. 672 in 1344 columns. $21.60.

THE MEANING AND MATTER OF HISTORY. A CHRISTIAN VIEW. By M. C. D'Arcy, S.J. New York: Farrar, Straus and Cudahy, 1959. Pp. 309. $5.50.

THE PYX. A Novel by John Buell. New York: Farrar, Straus & Cudahy, 1959. Pp. 174. $3.50.

GOD'S TRUTHS HELP US LIVE. In the series *Our Holy Faith. A Religion Series for Elementary Schools.* Under the Direction of Msgr. Clarence E. Elwell. Milwaukee: The Bruce Publishing Company, 1959. Pp. 280. No price given.